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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, AUGUST 30, 1845. DAVID REED, PROPRIETOR.

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For the Register.

CAIN AND ABEL.

At the next meeting of our Biblical Club the accounts contained in the fourth and fifth chapters of Genesis became the subject of discussion. Our friend, whom we designed as No. 1., the literalist, commenced the conference. I accept those accounts, said he, in their literal sense; a veritable narratives of facts; as the dicta of God, having Moses for his amanuensis.

Our neighbor No. 2, the allegorist, then rose and said;—I cannot accede to the doctrine laid down by the brother who has just preceded me. He is, doubtless, honest in his opinion. I honor the uprightness of his motive. In the chapters, now under consideration, we have, first, the story of Cain and Abel. In my view, the events and the experience of many generations are here crowded into one; and that one is the first *born* generation of mankind. It is here assumed that the institution of sacrifices, and the art and trade of pasturage and agriculture, were now understood and practised. It must, on reflection, be obvious to every candid and enlightened mind, that arts and trades and positive institutions do not come into existence *at once*. They are the growth of time. Many generations must have passed away before agriculture and pasturage could have become arts and been pursued as trades. And the custom of offering sacrifices must have had a gradual introduction. A series of generations must have come and gone before it became general and established. It is not to be assumed that *God himself instituted the rite of sacrifices* immediately after the ejection of the man from Eden. Had such been the fact, would not the record of it have been made! When the rite of circumcision was instituted in the family of Abraham, the fact was historically and very expressly recorded. The same thing may be affirmed of the rite of baptism. Circumcision and baptism, therefore, are to be regarded as divinely appointed ordinances. But the rite of offering sacrifices cannot plead such on authority. The strong presumption is, that sacrificial worship was a human invention. And it must have become *a usage* gradually and been the product of the time of many generations.

And it is equally inadmissible to allege that Cain and Abel were supernaturally instructed, the one to take care of sheep, and the other to till the ground. The fact is not stated in the record. And why is it not? Many other things of far less importance are stated. This, therefore, could not have been omitted for lack of time and space. The assumption above mentioned, evidently was not a fact. It is not God's rule to teach men *supernaturally* how to do things, which in due time, they can learn of themselves.

The accounts contained in these chapters, were, as it is generally acknowledged, composed some five, six or seven hundred years after the general deluge. The author had no historical guides but *tradition*. He looked back through the vista of some fifteen or more generations to the time of Adam. And it is not strange that objects at such a distance should be relatively misconceived; that the events of several generations should be grouped into one; that what had happened in the fifth or sixth or seventh generation should be ascribed to the first. And this presumption is strengthened by what is stated in the twentieth verse, in which it is said that Jubal—who was the seventh or eighth generation—'was the father of all such as dwell in tents and of such as have cattle.' The trade of a herdsman could not much—if at all—have preceded that of a shepherd.

And, furthermore, the population of the earth from a single family must have proceeded on, for many generations, before its inhabitants could have become sufficiently numerous for a man to be afraid to go abroad *lest some one should find him and slay him*. 'And the Lord set a mark upon Cain, to prevent any man who might find him, from killing him.' And we are told, moreover, that Cain withdrew from the presence of the Lord and took up his residence in the land of Nod where he built a city, and that his posterity took the lead in making useful inventions and in the arts. All this is not easily reconciled with the literal fact, that Adam's first born son slew the second born son before the birth of *the third*.

But how was the first fatal feud in the human family got up? Why did it happen? It is said, that the Lord accepted Abel's offerings but did not accept Cain's. And how could this acceptance of the one above the other have been signified and known? Probably by *the fortunes* of the two men. Abel was a more prosperous man than Cain. The former was blessed in his basket and his store, but the latter, might have been unfortunate and poor. And Cain, perhaps, thought himself to be as industrious and discreet as his brother. He was, therefore, vexed; thinking that God did him injustice. And even so good a man as Job entertained and uttered the same opinion of his Maker. Men, in those early times, made but a small and confused distinction between the natural and the supernatural events of divine providence. Almost every occurrence was regarded as particular and special. Hence the impiety of Cain. He rebelled against providence. But as he could not wreak his resentment on God, he did it upon his favored brother. There is something natural in all this. Envy is a deep and rancorous sentiment. We cannot, however, rationally believe that a deed of blood—a downright murder—took place in the first generation of mankind. Deep and deadly enmities must have time for growth. Resentments and retaliations proceed, like other things, from little to great. A long course of griefs and injuries—real or imagined—must have preceded the first act of fatal violence. For in those times men were not accustomed, as they now are, to death-scenes and blood. The first murder must have given a dreadful shock to all who were near to, or about it. It would long be remembered. It would become matter of immemorial tradition. It would go down to distant posterity. It is not strange that the first murder should be, in a manner, the first *historical* fact. Not because it was earlier than very many other facts but because it was most *memorable*. The anachronism of its date is thus easily accounted for. It could not be otherwise than that mankind should multiply very slowly for a long period. And they then lived in the greatest simplicity. Very few extraordinary events would occur. Of course very few would be remembered. But the first murder could not be forgotten. It was as memorable as a great flood or a most terrible earthquake or the tremendous eruption of a volcano.

There is in verses 23 and 24 an obscure intimation of another murder committed by Lamech, of the seventh generation from Adam the father of Tubal and of Tubal-cain. 'I have slain a man to my wounding and a young man to my heart. If [the death of] Cain shall be avenged seven fold, truly [the death of] Lamech, seventy and seven fold.' But amid the obscurity resting on the passage and its connection there are two points which appear tolerably clear. 1. That the crime of murder very seldom occurred in the early ages of the world. Had it been frequent, particular cases of it would not have been so specially remembered. 2. That capital punishment was not inflicted on the murderer. Cain was not put to death. Lamech felt very certain that he should not be killed even for having killed a young man. Though the law of retaliation is almost an instinct of nature, yet in this case it was controlled. One reason, it is admitted, was, that the slain man *could not* retaliate the deed. Nor could the dead man be, in any measure, *benefited* by the death of the murderer. It seemed useless to compensate one act of violence by inflicting another of the same kind: to cancel a crime by *repeating* it, though on the person of the criminal.

We have space for only one word on the contents of the v. chap. It is natural for persons to remember the ages of their ancestors. This thing would receive more attention in patriarchal times. Some people, even at the present day, reckon their ages by *moons or months*. There can be little doubt that such was the fact in all the generations prior to the flood. And when men began to reckon by *years* the mistake might easily be made by changing the ages of the patriarchs from some one thousand *months* to that number of *years*. According to this corrected reckoning Adam lived to be about 80 years old. And which is the more probable that he should attain to 80, or to 930, years?

S. F.

For the Register.

PROFESSOR BUSH.

MR. EDITOR: A series of articles has recently appeared in the N. E. Puritan, from the pen of the Rev. Dr. Pond in review of my work on the Resurrection. Coming from an avowed source so respectable the Christian public had a right to expect that the discussion would be marked by candor and personal courtesy, though dissenting from my conclusions, and in this (with some slight, trifling exceptions) I am happy to say they will not be disappointed. Dr. Pond speaks indeed emphatically of what he deems the delusion and dangerous character of my speculations, which is not unnatural from the standing point he occupies, but he indulges in no harsh epithets and aims to excite no odium but what may spontaneously arise from the logical and exegetical exposure of my error. This was to have been expected, and this has been realized. But it was also to have been expected that in giving affirmatively an explanation of the true doctrine of the Resurrection, he should so have presented the accredited view of the subject, as to have shown that it did not really labor under the weight of the objections which I, in common with many others, have urged against it. On the perusal of his critique I could not but feel that this expectation was not answered. I felt confident of being able to evince the entire unsoundness of his main positions as a matter of reasoning. I accordingly prepared a series of articles in reply, prompted by a respectful spirit, and couched in decorous style, with the reasonable hope of their insertion in the columns of the Puritan.

Judge of my surprise on learning from the Editors that they did not conceive the insertion as 'corresponding with their sense of duty!' Although convinced that my 'theory is subversive of the foundations of Christianity,' and therefore of ruinous effect upon my character as a Christian teacher, as far as their opinion or that of Dr. P. might have weight, yet they distinctly refuse me the opportunity of offering the least plea for my sentiments, and by a fair exhibition of the *grounds* of my conclusions of possibly averting the severe verdict which would otherwise be very certain to be brought in. One would suppose that the 'charity which hopeth all things' would rather rejoice to accord to an erring brother the privilege of showing that he had such *reasons* for his belief, as might tend at least to *soften* the sentence of heresy that might be pronounced upon him; especially as if I had failed to do this, the failure would only go to confirm the correctness of their judgment. And why should they object to let me prove myself as wide of the truth as they and Dr. P. would represent me.' Truth certainly can *afford* to let error stand by its side. Its exclusion will, at any rate, prompt the query, whether it is not really dictated by some distrust of the positions assumed.

It seems however, that 'proper editorial courtesy' does not feel itself bound to open its columns to my defence, any more than if I were a Universalist, while at the same time 'editorial *truth*' does not scruple to represent me as 'impugning the doctrine of the resurrection; the doctrine which Paul makes the hinge on which the whole of Christianity turns'; whereas the whole scope of my work regards not the *facts* of the resurrection, against which I have not breathed a syllable, but simply aims to propound a rational and consistent view of the *mode* of the doctrine—one which shall not drive reflecting skeptics to deeper and more hopeless skepticism. Whether a policy like this is lost or well calculated to subserve the interests of Christianity, or to illustrate its spirit, is a point that I think deserving the serious consideration of the Editors.

In these circumstances I am constrained to solicit admission into your columns. Application elsewhere I am satisfied would be useless. The insertion of my articles will do something towards righting a manifest wrong, and the intrinsic importance and interest of the subject will perhaps render it not unacceptable to your readers.

With much respect, Yours &c.

GEO. BUSH.

For the Register.

GOVERNOR HAMMOND'S LETTER ON SLAVERY EXAMINED. NO. IV.

CRITERION OF RIGHT AND WRONG.

On reading the Letter before us, the query arose in my mind, Has the honorable author any invariable standard of moral rectitude! and, if so, what is it? In discussing the subject of Slavery, he does indeed say what may seem sufficient to answer these inquiries. The following is a quotation. 'The first question we have to ask ourselves is, whether it is contrary to the will of God, as revealed to us in the Holy Scriptures,—the only certain means given us to ascertain His will. If it is, then slavery is a sin. And I admit at once that every man is bound to set his face against it, and to emancipate his slave, should he hold any.' What more, it may be asked, can a reasonable man require? and especially as he tells in another place that it is 'God's meaning,' and not the meaning which may be put on his word by translators, or commentators, which is to decide the controversy? To this I answer that we must have some means of ascertaining what the Word of God really means, before it can be any certain standard, of truth or duty to us; and I would ask Gov. H. what his rule of interpretation is, which inspires him with such confidence, that he is ready to say of those who do not receive *his* construction, 'They deny the Bible,' and are guilty of a 'blasphemous' perversion of Scripture.* Is it, or is it not his will, to select those Scriptures, which seem to favor the opinions already formed, and construe them with little reference to other Scriptures, or to the voice of nature, from within or without? This Gov. H. well knows is precisely what has been done by the bigoted and fanatical supporters of the many 'isms,' of which he speaks; who are very apt to say of all opponents, 'They deny the Bible,' and put a 'blasphemous' interpretation on Scripture. Yes, and in past ages they adopted a course very much like the *Lynching*, of which Gov. H. speaks with apparent complacency, and burned those, who rejected their interpretations of Scripture, or confined them in dungeons. This, we know, was done by many different sects, and especially by the Romanists, among whom the slightest suspicion of heresy was as fatal to those, against whom it was directed, as that of Abolitionism can be to any one, who ventures within the bounds of South Carolina. I do not say these things by way of reproach; but for the purpose of suggesting a condition, as to the means to be employed for ascertaining and advancing the cause of truth and justice.

The Word of God, then, without some other rule of interpretation than Gov. H. seems to apply, is no criterion whatever of right and wrong. Nay, if falsely interpreted, it may be even worse than no standard at all. 'If the light that is in thee be darkness, how great is that darkness.'

If Gov. H. had any invariable standard of right, I think he never would have put the following sentence on paper; and certainly he would not have applied it as he does: 'That time,' says he, 'does not consecrate wrong, is a fallacy, which all history exposes, and which the best and wisest men of all ages and professions of religious faith have denied.' In my apprehension, time can *never consecrate* wrong. It may take away the power of repairing an injury; and this is all it can do. It is not in my power to restore the land, I now call mine, to the descendants of the Aboriginal proprietors, for the tribe is extinct; or, if any are living, I know not where to find them. But those who inherit nothing but the wronge, done to the *captured slaves*, are present with the slave holder, daily waiting on him, or working on his plantation; and, if they are not wronged, cruelly wronged by any additional year of servitude, it is impossible for me to conceive any difference between wrong and right. What is once wrong must be forever wrong, so long as reparation is possible. To prevent litigation and other political evils, human laws may limit the time, in which our undeniable rights may be enforced; but these limitations, however wise and proper in themselves, neither establish nor destroy moral right. It never was, and, I hope, never will be a question with *me*, whether this or that be *mine* by the law of the land, but whether it be so by the laws of actual and invariable justice.

How far Gov. Hammond is from having any invariable standard of truth or justice, to guide him in the interpretation of Scripture, or the application of it to moral conduct, will appear, perhaps, from the following quotations. 'There are few universal truths. I do not now remember any single moral truth, universally acknowledged.' 'Justice itself is impalpable as an abstraction, and abstract liberty the merest phantasy, that ever amused the imagination.' Perhaps the author does not mean that universal *acknowledgment* is necessary, to render this or that proposition a universal truth; though such an interpretation seems to me the most obvious. To say that abstract *justice* is impalpable, appears to me, very much like saying that we can have no general rule for the government of our conduct; no principle, which can be readily applied to all imaginable subjects. As to the closing proposition in the preceding quotation, that 'abstract liberty is the merest phantasy that ever amused the imagination,' I readily grant it, if we take our ideas of liberty from the condition of what are called *free blacks* in most of the Southern States; or indeed that of the *whites* at the South, and the North, so long as they are compelled by their political relations to support a system, from which every moral feeling revolts.

Having enquired thus long after Gov. Hammond's standard of right, I will suggest for his consideration a few rules, which, on examination, may approve themselves, perhaps, to his mind.

In the first place, there is a *natural* standard of right and wrong, the same yesterday, to-day, and forever. 'God speaketh once, yea, twice,' in the voice of nature, as well as that of Revelation: and it appears to me that every man has an unchangeable right to every thing, which he receives immediately from the common Creator, and for which he is indebted to no other being. Every one, who robs him of these original gifts of Heaven, or withholds them from him, when they might be restored, does him a flagrant wrong; a wrong, that is not affected by time, place, or circumstance. A perfect exemption from every violation of these original gifts of Heaven is what I understand by *abstract liberty*; and, in my apprehension, it is no 'mere phantasy.'

With our present infirmities, moral and intellectual, the *written Word of God* affords, I believe, the safest rules of moral conduct: but we must not look chiefly, if at all, to the Political Law of an ancient and semi-barbarous people for the principles, which are to govern us under the reign of the Prince of Righteousness and Peace. Christ, the great Expounder of the Moral Law, said, 'Moses, because of the hardness of your hearts, suffered you to put away your wives;' and who can say that every thing in the Hebrew law, which seems to countenance *slavery*, is not to be accounted for in the same way?

'Christ,' we are told, 'is the end of the law for righteousness, to every one that believeth.' Though the moral precepts of the Old Testament are still to be regarded, it is in the New Testament chiefly we are to look for those principles, which are to consummate our characters, and fit us to live in the six thousandth year of the world, and in what we regard as the most enlightened parts of the earth. I add, that the precepts of Christ, however plain they may seem, are all to be interpreted by the life and spirit he manifested on earth. Would we know, for instance, what construction to put on the command, 'Resist not evil,' or determine whether it can be reconciled with the practice of *duelling*, we have only to ask, Would the meek and benevolent *Jesus* have given, or accepted a challenge? and, before we construe any passage of Scripture, from Genesis to Revelations, into a justification of modern *slavery*, we should do well to consider what an effect it would have had on the moral character of our Saviour, if, for the sake of gain, personal ease, or convenience, he had held a slave, and extorted his unwilling service by means of a bloody scourge. (Blessed Jesus! pardon the supposition, even in defence of benignant truth.) I am strongly tempted to enlarge on this subject, but for the present I must forbear. SAMUEL WILLARD.

* I would here inform the reader that, when I allude to any part of Gov. H.'s letter, which is not contained in the Register, I must do it from memory, as the borrowed copy, which I read, is no longer accessible to me. I hope, however, I shall never do the author any injustice.

THE CHRISTIAN'S PREFERENCE.

I envy no quality of the mind, or intellect, in others; not genius, power, wit, or fancy; but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights—awakens life even in death, and from corruption and decay calls up beauty and divinity—makes an instrument of torture and of shame, the ladder of ascent to Paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

[Sir H. Davy.

FACTS FOR FORTY MILLIONS.

MR. EDITOR:—Can you make room, in some corner of your paper, for a few facts which I have collected with some labor, and which, I think, seriously concern the working people of the Anglo-Saxon race?

The national debts of sixteen of the European Governments, at the closest estimate that can be made, amount, in our currency, to $10,305,000,000; all incurred for the expenses of war. This sum embraces merely the *arrearage*, not what has been paid, for carrying on war. The average of this amount is $63,25 a head to the whole population of those 16 nations. The interest of this vast sum nearly equals a tax of One Dollar on every inhabitant of the globe.

Since the *Reformation (!!)* Great Britain has been engaged 65 years, in the prosecution of seven wars; for which she expended, in our currency, $8,982,120,000. It has been estimated by our Missionaries that a school of 50 heathen children, on the continent of India, would only cost $150 per annum. Then this sum expended by a Christian nation in 65 years in carrying on war with other Christian nations, if applied to the education of the heathen, would have schooled 46,062,154 children per annum for 65 years! Allowing 5 years to each scholar, then 598,808,000 children might have been educated for the money that Great Britan drained from the sources and channels of her wealth and industry, to waste in wars, every one of which degraded her people in every quality of their condition.

From 1793 to 1815,—a period of 22 years—Great Britain, France and Austria expended $7,330,000,000 in war. The interest of this sum, at 6 per cent., would have supported 30,000 missionaries among the heathen during the whole period of 22 years, in which these christian nations were engaged in doing the devil's work on each other. The aggregate amount would have given 5 years schooling to 488,666,666 pagan children, on the Lancasterian plan.—The interest for one month, at the above rate, would build 1466 miles of railroad at $25,000 per mile.

Consulting the best authorities I can command, I find that the aggregate amount of the expenditures of our own Government, from 1789 to March 4, 1843, is $1,111,375,734.

Now—patriotic Americans! will you not read this reflectingly?—of this vast sum there have been expended only $148,620,055 for *civil* purposes, embracing the Civil List, Foreign Intercourse, and the Miscellaneous expenses.—Then it follows that $962,755,680 have been lavished upon preparations for war in time of peace, within a little more than half a century, by this model Republic!!!—Another fact:—From Jan. 1, 1836, to March 3, 1843, the war expenses of this Government were $153,854,881!!—*five millions more than all the civil expenses of the Government from* 1789, to 1843!! Another fact: From 1816 to 1834, eighteen years, our national expenses amounted to $463,915,756; and of this sum, nearly $400,000,000 went in one way and another for war, and only $64,000,000 for all other objects! being twenty-two millions a year for war, and about three millions and a half—less than one sixth of the whole—for the peaceful operations of a government that plumes itself on its pacific policy! If we take into account all the expenses and all the losses of war to this country, it will be found to have wasted for us, in sixty years, some *two or three thousand millions of dollars!*

Worcester, Aug. 9, 1845. E. D.

CONSCIENCE.

'It is consience within us, which, by its approving and condemning voice, interprets to us God's love of virtue, and hatred of sin; and without consience, these glorious conceptions would never have opened upon the mind. It is the lawgiver in our breasts which gives us the idea of divine authority, and binds us to obey it. The soul, by its sense of right, or its perception of moral distinctions, is clothed with sovereignty over itself, and through this alone it understands and recognizes the Sovereign of the Universe. Men, as by a natural inspiration, have agreed to speak of conscience as the voice of God, as the Divinity within us. This principle, reverently obeyed, makes us more and more partakers of the moral perfections of the Supreme Being, of that very excellence, which constitutes the rightfulness of his sceptre, and enthrones him over the universe. Without this inward law, we should be as incapable of receiving a law from Heaven as the brute.—Without this, the thunders of Sinai might startle the outward ear, but would have no meaning, no authority to the mind. I have expressed here a great truth. Nothing teaches so encouragingly our relation and resemblance to God; for the Glory of the Supreme Being is eminently moral.' Vol. III. p. 234. [Channing.

A CAMP-MEETING IN THE WEST.

None, but one who has seen, can imagine the interest excited in a district of country, perhaps fifty miles in extent, by the awaited approach of the time for a Camp-Meeting; and none, but one who has seen, can imagine how profoundly the preachers have understood what produces effect, and how well they have practised upon it. Suppose the scene to be, where the most extensive excitements and most frequent Camp-Meetings have been during the last two years, in one of the beautiful and fertile valleys among the mountains of Tennesee.—The notice has been circulated two or three months. On the appointed day, coaches, chaises, wagons, carts, people on horseback, and multitudes travelling from a distance on foot, wagons with provisions, mattresses, tents, and arrangements for the stay of a week, are seen hurrying from every point towards the central spot. It is in the midst of a grove of those beautiful and lofty trees, natural to the vallies of Tennessee, in its deepest verdure, and beside a spring branch, for the requisite supply of water.

The ambitious and wealthy are there, because in this region opinion is all powerful; and they are there, either to extend their influence, or that their absence may not be noted, to diminish it. Aspirants for office are there, to electioneer and gain popularity. Vast numbers are there from simple curiosity, and merely to enjoy a spectacle. The young and the beautiful are there with mixed motives which it were best not severely to scrutinize. Children are there, their young eyes glistening with the intense interest of eager curiosity. The middle aged fathers and mothers of families are there, with the sober views of people whose plans of life are fixed, and waiting calmly to hear. Men and women of hoary heads are there, with such thoughts, it may be hoped, as their years invite. Such is the congregation consisting of thousands.

A host of preachers of different denominations are there, some in the earnest vigor and aspiring desires of youth, waiting an opportunity for display; others, who have proclaimed the gospel, as pilgrims of the Cross, from the remotest north of our vast country to the shores of the Mexican gulf, and ready to utter the words, the feelings and the experience, which they have treasured up in a travelling ministry of fifty years, and whose accents, trembling with age, still more impressively than their words announce that they will soon travel, and preach no more on earth, are there. Such are the preachers.

The line of tents is pitched, and the religious city grows up in a few hours under the trees, beside the stream. Lamps are hung in lines among the branches, and the effect of their glare upon the surrounding forest is as of magic. The scenery of the most brilliant theatre in the world is a painting only for children, compared with it. Meantime the multitude with the highest excitement of social feeling, added to the general enthusiasm of expectation, pass from tent to tent, and interchange apostolic greetings and embraces, and talk of coming solemnities. Their coffee and tea are prepared, and their supper is finished; by this time the moon, for they take thought to appoint the meeting at the proper time of the moon, begins to show its disc above the dark summits of the mountains, and a few stars are seen glimmering through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God. An old man in a dress of the quaintest simplicity, ascends a plat-form, wipes the dust from his spectacles, and in a voice of suppressed emotion, gives out the hymn, of which the whole assembled multitude can recite the words, and an air in which every voice can join. We should deem poorly of the heart that would not thrill, as the song is heard, like the 'sound of many waters,' echoing among the hills and mountains.

Such are the scenes, the associations, and such the influence of external things upon a nature so "fearfully and wonderfully" constituted as ours, that little effort is necessary on such a theme as religion, urged at such a place, under such circumstances to fill the heart and the eyes. The hoary orator talks of God, of eternity, a judgment to come, and all that is impressive beyond. He speaks of his "experiences," his toils and travels, his persecutions and welcomes, and how many he has seen in hope, in peace and triumph, gathered to their fathers; and when he speaks of the short space that remains to him, his only regret is, that he can no more proclaim, in the silence of death, the mercies of his crucified Redeemer.

There is no need of the studied trick of oratory, to produce in such a place the deepest movements of the heart. No wonder, as the speaker pauses to dash the gathering moisture from his own eye, that his audience are dissolved in tears, or uttering the exclamations of penitence. Nor is it cause for admiration, that many who poised themselves on an estimation of higher intellect, and a nobler insensibility than the crowd, catch the infectious feeling, and become women and children in their turn; and though they "come to mock, remain to pray." [Flint's Valley of the Mississippi.

THE GIRARD COLLEGE.

The following is from the Correspondent of the N. Y. Journal of Commerce.

Notwithstanding all the misfortunes which have happened to the magnificent fund of this Institution, the work of construction is still going on in a style which shows that nothing has been abated of the grandeur of the original design. Perhaps it would be more proper to say that the city and the trustees have receded in no one iota from *their* designs; for I believe the old millionaire left a sketch of the edifices far more humble in dimensions, cost, and plan, than those now going on. What a signal example does the mismanagement of this great trust afford to all rich men, of the wisdom of that precept of holy writ, which enjoins upon them to do good while it is called to-day; for in the sleep of death no man *can* work. This great bequest amounted in the whole to about seven millions of dollars. But some two millions consisted of the stock of the U. S. Bank, Schuylkill canal, &c. &c., and of course all that has disappeared. The other five millions consisted, I believe, mostly of real estate in Philadelphia and elsewhere. Some of this is productive, and yields a revenue which is applied, apparently, in unequal proportions, to the discharge of electioneering expenses in the desperate contests of municipal parties, to the payment of liberal salaries, and the construction of the main edifice of the institution and the four auxiliary buildings. The amount appropriated this year is said to be $250,000, whether to the last of the above enumerated purposes, or to all of them, I cannot say.

The Girard College will be undoubtedly the most beautiful structure in the Grecian style upon this continent, perhaps not inferior to any in the world. It is surrounded by Corinthian columns of huge proportions and most rich and elegant chiseling. The capitals, it is said, cost the moderate sum of $2000 each, and the whole column costs, without the architecture, sixteen thousand dollars. I think there are twelve columns on each side and six on each end, making the whole number thirty-six. The total cost of the columns, therefore, if these items are correct, will be $676,000. Mr. Girard, the founder, commenced like a cabin boy in a Havre and Philadelphia packet ship.

The inside arrangement of the building is not admired, and it seems to me that too much has been sacrified to a grand effect upon the outside. The roof is shingled with marble slabs, eight or ten inches thick, like your Custom House. The view from the roof embraces the whole city and suburbs, and the country for miles and miles around. The effect is exceedingly fine. This principal edifice will be completed, it is expected, this year. The foundations of two more of considerable extent, intended for the residence of the faculty and other officers, are just appearing above the ground. They will cost $90,000 a piece.

THE EDUCATION OF OUR DAUGHTERS.

It is generally thought necessary that young men be educated with especial reference to the business in which they are to engage. Is one to be a mechanic, a tradesman, a lawyer, or a minister of the gospel, nothing, truly, is more philosophical, or more readily admitted, than that the education of such an one should be adapted to fit him for that particular sphere of action.

But it is evident that this plain principle has been more fully adopted and carried out in the education of the male than of the female sex. True, if the girl is to be a milliner, or a dressmaker, or a tailoress; she must have learned her trade, and if she is a favorite of fortune and 'needs not to work for a living,' she is probably sent to a fashionable boarding-school to be 'educated.' But with all our boasted enlightenment, with all the attention that has been paid to female education in the nineteenth century, there are very few young women properly educated for prominent reasons, viz., a want of proper appreciation of what female education should be, and the want of pecuniary means for defraying the expenses of a thorough education, which precludes a large class of young women from the means of improvement they would gladly enjoy. To offer some reflections on these two points, we have now taken up our pen.

To arrive at a just conclusion as to what female education should be, we have only to consider what station young women are educated to fill. The answer is in the mind of every one—*they are to be the mothers and teachers of our race.* In our Sabbath schools, and schools of every grade, and pre-eminently in the domestic circle—the family school—they are to form the character and control the destiny of the nation—the world. We are aware that in affirming this we only echo a truth that is wafted on every breeze, but it must be echoed and re-echoed till its claims for consideration and consistent action are more generally and practically admitted. True, it is universally admitted that she who is to become a teacher in the common acceptation of the term, who is to preside in the seminary or the primary school, must have the adequate scientific knowledge: but who acts upon the principle that every female, high and low, rich and poor, should be educated for the great work of teaching—of educating others! Who looks at the down-trodden domestic, as she drudges at her daily toil, and consider that she will probably become, in a most important sense, the educator of a portion of the human family; and that she is even now, in a measure, educating those with whom she associates? Let those who have domestics in their employ, and under their influence, think of this, and moved by the dictates of an enlarged philanthropy, ask themselves what they can do to improve their moral and intellectual condition, and thus add to the sum of human virtue and happiness.

Every mother and mistress of a family needs to be prepared to superintend discreetly the domestic affairs of her household, and to wisely educate, physically, intellectually and morally, the young minds entrusted to her care. If the education she has received has not been adapted to fit her for these duties, it has been materially defective. Nothing short of a correct and thorough domestic, physical, intellectual and moral training, can qualify a woman for the important duties of a wife and a mother. But much, very much is included in such an education.

It requires years of the most careful supervision and training in these several departments. It is not a few lessons on the piano, a few recitations in French and Latin, a few lines of the pencil that can properly educate a woman. Nor is even extended knowledge alone sufficient. Her education includes all those influences that go to form her character, and all the habits in which she is trained. The right formation and developement of these, should be the great aim of those who educate. The mere imparting and acquiring of knowledge is but one item in the great business of education. A woman may be thoroughly versed in scientific lore, and yet be less educated for her appropriate duties than the humble domestic who has taken her lessons only in the practical duties of everyday life.

But we would by no means discard the idea of an extended literary course in female education. On the contrary, we deem this truly desirable. But we repeat—the most thorough literary acquirements cannot atone for the want of a correct moral and domestic training. And we are sure that every married man of discernment and common sense, will bear concurrent testimony on this point; and the disastrous experience of multitudes would, if detailed, plead most eloquently for a correct system of female education. [Golden Rule.

EARLY SETTLERS OF NEW ENGLAND.

The following passages are from a work which we renewedly commend to the notice of the public, Mr. Coffin's recently published History of Newbury, Newburyport and West Newbury.

'These Indians were called Aberginians, and however large the population in this region might once have been, it is certain that from various causes the race had become nearly extinct when the white population had determined to occupy the territory thus providentially vacated, and it was with 'the knowledge, license and good liking' of the few that remained, that the first settlers of Newbury took possesion of this then howling wilderness, now the comfortable abode of civilization and all its countless blessings. The 'goodly heritage' that we now enjoy is the fruit of privations, sufferings and labors almost unexampled, and to those who were the pioneers in the subjugation of this rude and rocky region we owe a debt of gratitude which we can in no other way repay than by transmitting to posterity the precious legacy which we now inherit. Rightly to estimate its value we should know its cost, and be able in some good degree to appreciate the sacrifices made by our forefathers. In order therefore to have a better idea of the difficulties they encountered, let us examine a little more minutely than we have done, their qualifications for the task before them. For the purpose of illustration the first settlers of Newbury may be conveniently divided into three classes, viz. 1. The rich and educated gentlemen, who by birth or profession were entitled to the appellation of Mr. 2. The artizans or mechanics, who had emigrated from the populous towns in various parts of England but principally from Wiltshire, and 3. The yeomen or farmers, laborers and servants. Of such men the first settlers of Newbury were composed, and the appearance of the first company as they ascended the river Quascacunquen, to take possession of their new home, accoutred as they were in the peculiar costume of that day, could we now witness it, would be indeed a curiosity. To them with a slight variation the words of the poet would be truly applicable,

'Twere worth whole years of modern life,
One glance of their array.'

Before them was an unbroken wilderness, covered with a forest, the heavy growth of centuries, which, with the exception of the few patches of corn ground, once cultivated by the Indians, had to be cleared away before they could raise even the necessaries of life. On witnessing the sufferings and privations of this band of voluntary exiles, most of whom had been accustomed to the privileges, conveniences, and even luxuries of their father-land, and many of whom had brought with them their rich dresses and silver plate, making a striking contrast with their log habitations and their rustic fare, the inquiry would naturally arise,

'What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? the spoils of war?
They sought a pure faith's shrine.'

This was the mainspring of all their movements, the secret of their indomitable perseverance, the guarantee of their success. Of those qualities, deemed essential to the establishment and perpetuation of the rights and privileges of a people determined to be free, our ancestors had their full proportion. With a firmness amounting sometimes even to obstinacy, and a foresight, for which we should ever feel grateful they assisted in laying the foundation of those institutions, which the lapse of more than two centuries has left without any material change. In substance their municipal and ecclesiastical regulations were the same then that they are now, subject only to those incidental variations and improvements consequent upon the increase of wealth, knowledge and refinement. In one respect the church at Newbury was more liberal than any of the neighboring churches. Says Lechford in 1642, 'of late some churches are of opinion that any may be admitted to church fellowship, that are not extremely ignorant and scandalous, but this they are not very forward to practise *except at Newbury.*' The difficulties that occurred between them and Mr. Parker concerning church government, have already been mentioned, and no careful reader can have failed to notice that during the whole of their twenty-five years controversy with Mr. Parker, they attended his ministrations with the greatest regularity, added new seats in the meeting house to accommodate the increasing number of worshipers, and paid his salary without hesitation at the very time they had suspended him from his office of ruling elder, but had with great condescension granted him liberty 'as a gifted brother, to preach for the edification of the church if he pleased.'

In their mode of public worship, they differed but little from their successors. The psalms were sung in regular order, from the first to the last, four on each sabbath. The precentors sat in the pews near the deacons' seat in front of the pulpit. A contribution was made every sabbath afternoon, one of the deacons saying, 'brethren, now there is time left for contribution, wherefore, as God hath prospered you, so freely offer.'* Says Jocelyn, 'on Sundays P. M. when sermon is ended, the people in the gallery come down and march two and two abreast up one ile and down another, until they come before the desk, for pulpit they have none. Before the desk is a long pue, where the elders and deacons sit, one of them with a money box in his hand, in which the people as they pass put their offerings, some one shilling, some two shillings, or a half crown or five shillings according to their ability, and good will, after this they sing a psalm.' This custom of taking a collection every sabbath was omitted, says Mr. Felt in 1763. In addition to the care of the contribution box, the deacons had every sabbath the charge of the hour-glass, which was set running at the commencement of the sermon, which was hardly considered satisfactory, if it were not continued till the sands of an hour had ceased running. Sometimes the horologe was again turned, and the thirsty congregation invited 'to take another glass.' To this custom, Mr. Shepard, of Lynn, thus alludes: 'thou art restless till the tiresome glass be run out and the tedious sermon be ended.' In their mode of living, they differed in many respects from us. For nearly a century after Newbury was settled, the inhabitants had never used or seen either tea, coffee, or potatoes. As a substitute, they used bean and pea porridge, broth, hasty pudding and milk, both morning and evening, and turnips in abundance.

Of the ninety-one grantees of Newbury, two were clergymen, eight were 'gentlemen,' two or three had been bred as merchants, one mallster, one physician, one schoolmaster, one seacaptain, one mate of a ship, one dyer, one glover, three or four tanners, seven or eight shoemakers, two wheelwrights, two blacksmiths, two 'linnen weavers,' two weavers, one cooper, one saddler, one sawyer, and two or three carpenters. Of the remainder, only a few are styled yeomen.

Such were the men, who commenced and accomplished the task of subduing this part of the

American wilderness, here planted the tenth church in Massachusetts, and covered these delightful hills and valleys, once the gloomy abode of savages and wild beasts, with the evidence and result of untiring industry and patient perseverance, with all that is agreeable in civilization, and consoling in christianity. That the first settlers of New England in general, and of Newbury in particular, possessed the fullest confidence in the righteousness of their principles, and that their design to plant the standard of the cross in this heathen land met the approbation of their heavenly Father, who would grant success to their undertaking, there is abundant evidence.

The first Judge Sewall, whose father was one of the most distinguished pioneers in the settlement of Newbury, thus speaks in his 'New Heaven upon the New Earth,' under date of 1697, in answering the objections of those, who asserted that there was 'an impossibility of subsisting here:' 'It is remarkable that Mr. [Thomas] *Parker*, who was a successfull Schoolmaster at *Newbury* in *Barkshire*, in the happy days of Doctor [William] Twisse; was much about this time, 1634, preaching and proving at *Ipswich* in Essex, Mass. That the passengers came over upon good Grounds, and that God would multiply them as he did the children of Israel. His text was Exodus 1: 7. And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. As Mr. Nicholas Noyes, who was an Auditor, and is yet living, lately informed me, Mr. Parker was at this time, 1634, principally concerned in beginning Newbury, where the learned and ingenious Mr. Benjamin Woodbridge, Dr. Twisse's Successor had part of his Education under his Uncle Parker. Mary Brown [now Godfrey] the first-born of Newbury is yet alive; and is become the Mother and Grandmother of many children. And so many have been born after her in the Town, that they make three or four large Assemblies, wherein God is solemnly worshipped every Sabbath. And

'As long as Plum Island shall faithfully keep the commanded Post; Notwithstanding the hectoring words and hard Blows of the proud and boisterous Ocean; As long as any Salmon, or Sturgeon shall swim in the streams of Merrimack; or any Perch, or Pickeril in Crane Pond; As long as the Sea Fowl shall know the Time of their coming, and not neglect seasonably to visit the Places of their Acquaintance; As long as any Cattel shall be fed with the Grass growing in the Meadows, which do humbly bow themselves before Turkie-Hill;—As long as any Sheep shall walk upon Old-Town Hills, and shall from thence pleasantly look down upon the River Parker, and the fruitful Marishes lying beneath; As long as any free and harmless Doves shall find a White Oak or other Tree within the Township, to perch, or feed, or build a careless Nest upon; and shall voluntarily present themselves to perform the office of Gleaners after Barley-Harvest; As long as Nature shall not grow Old and dote; but shall constantly remember to give the rows of Indian Corn their education, by Pairs; So long shall Christians be born there; and being first made meet, shall from thence be Translated to be made partakers of the Inheritance of the Saints in Light. Now, seeing the Inhabitants of Newbury, and of New England, upon the due Observance of their Tenure, may expect that their Rich and Gracious LORD will continue and confirm them in the Possession of these invaluable Privileges: *Let us have grace, whereby we may serve God acceptably with Reverence and godly fear, For our God is a consuming Fire* Hebrews 12: 28, 29.'

The anticipations of the good old man, thus quaintly expressed, have, I trust, thus far been realized, though sheep no longer walk on 'Old-town hills,' and 'barley harvest' has ceased to be. The 'three or four large assemblies,' in 1697, have increased to seventeen.

CHRISTIAN REGISTER.

BOSTON, AUGUST 30, 1845.

INSPIRATION.

We shall not spend time in prolonged contests with the Watchman, on points which incidentally arise in the course of our discussion of this subject. Religious controversy has been too often deprived of its value, if not actually degraded, by the attempts of the combatants to trip each other up, so to speak, in efforts of strength or agility, which do not affect the subject in debate, but only the verbal expressions, or subordinate illustrations, of the opposite party. In this way, the investigation of truth becomes perverted into a personal wrangle.

The inspiration of a teacher once granted the truth of what he teaches is granted also. One does not *prove* the other, but includes, conveys, and is identical with it. The works which the Savior performed,—'were the evidence that he was inspired'—that is, that he was what he claimed to be, the Messenger and Word of God. We assume that his message was therefore true, because received from the God of truth.

The Watchman, however, says that Jesus Christ was not inspired,—that he was the *fountain* not the *recipient* of Inspiration.

John the Baptist regarded 'the spirit as GIVEN without measure' to the Son by the Father.

Jesus himself makes a different statement from that of the Watchman. 'This commandment have I RECEIVED of my Father.'

'All things ARE DELIVERED unto me of my Father.'

'As my Father HATH TAUGHT me, I speak these things.'

'All things I HAVE HEARD of my Father I have made known unto you.'

'Even as I RECEIVED of my Father.'

If in the face of these and other equally explicit declarations of the Savior, it can still be maintained that he was NOT the RECIPIENT of revelation from the Father, it becomes a matter of indifference what a man thinks of the Scriptures. Their authority is destroyed, and nothing can be settled by them.

The Watchman says that 'brethren' in John 21, 23, does not refer to the Apostles, but to 'the converts or disciples at large.' If the Apostles were free from error on this most interesting and, to the men of that generation, momentous question, why did they allow the brethren or disciples at large to be deluded by a false opinion? When the subject is fully considered it will be found that difficulties, which we have no right to accumulate, surround every interpretation of the word 'brethren' except that which Calvin gives, and the Watchman rejects.

The Watchman says, 'if the Register will point out those statements which he considers irreconcilable, we will do what we can to throw light upon them.'

The passages are Matt. xxviii. 1—10 Mark xvi. 1—11 Luke xxiv. 1–12—and John xx. 1–18.

If the Watchman can contrive and construct a narrative of events, which will include all the items in these several statements, in one continuous and coherent sequence, he will do what has not yet been done.

The task may be performed at his leisure, and will require time. We do not say this in a spirit of defiance, but in that of a love of the truth. We have exercised to the utmost, over and over again, our poor ingenuity on this point, and shall be glad to acknowledge that the accounts are reconcilable, if it can be shown by any one. In the mean time, for the consideration of our readers on both sides, we will present from Marsh's Translation of Michaelis's 'Introduction to the New Testament—an authority, whose orthodoxy none will dispute,—the following passage.

'If it can be shown, that real contradictions, that is, such as are wholly incapable of a reconciliation, exist in the four Gospels, the only inference to be deduced is, that the writers were not infallible, or in other words, not inspired by the Deity; but we are by no means warranted to conclude, because the historians vary in their accounts, that the history itself is a forgery. I have treated this subject at large in the Preface to the History of the Resurrection; at present therefore, I shall only remark what deserves particular notice.

When several persons relate the same story it is hardly possible, even if they were eye-witnesses to the transaction which they record, and still less so if they received their information from others, to coincide exactly in their accounts, since the same circumstances will either not be observed or not be remembered by all. Yet if they all agreed in the main point no one would conclude that the whole story was a forgery, merely because the persons, who related it, disagreed in some of the concomitant circumstances. An inference of this kind would convert the most valuable histories into fabulous legends.

When two Prussian officers, who served during the seven years war, from 1756 to 1763, relate the transactions of that memorable period, each of them is guilty of some mistakes, especially in regard to dates and numbers, of which the unavoidable consequence is, that they will contradict each other. If we read Lloyd's and Tempelhoff's History of this war, we shall find not only that they contradict each other, but that both of them frequently contradict the official intelligence printed in the Berlin Gazette. I will mention as an instance, the battle of Prague, in which Lloyd has made the list of killed and wounded on the part of the Austrians so very inconsiderable as to be almost incredible, when we consider the important consequences, to which that engagement immediately led. Yet no one would therefore conclude, either that the seven years war in general, or the battle of Prague in particular, was a mere fable. Whoever has examined the sources of the Roman history, not barely with a view of learning a dead language, but with the eye of a critical historian, must have observed many contradictions, which no art can possibly reconcile. The battle of Pharsalia, for instance, is described by Florus in a manner very different from that, in which it is described by Cæsar: for in their accounts of the number of the combatants, which entered the field on both sides, there is a difference of not less than an hundred and fifty thousand. Yet no man would therefore contend that the battle of Pharsalia, which determined the fate of the world, was a mere fable. It is the same with the Grecian history even in the most enlightened ages; as appears from the contradictions in the accounts which we read of the expedition of Xerxes, and the strength of his army. The history of the celebrated Judas Maccabæus, as related in the first book of the Maccabees, a work written at the same time when Judas himself lived, differs frequently from the same history as related in the second book of the Maccabees, and sometimes from the accounts of Josephus. Nay, what is still more, we find Josephus contradicting even himself, when we compare his Antiquities with his History of the Jewish war. I mention Josephus in particular, as an author in whose writings contradictions are to be found, because I can refer, in support of my assertion, to my notes to the first book of the Maccabees, in which many of those contradictions are noted.

If the four Evangelists were not rendered infallible by the immediate intervention of the Deity, it is hardly possible, that their accounts should be wholly free from error, and therefore in no case contradictory to each other. But even if it be true, that their accounts are sometimes at variance, it by no means follows, that the history itself, the miracles, and the resurrection of Christ are a forgery: and the only inference, which we can deduce from it, is that the Evangelists were not inspired, at least not in the relation of historical facts. I have already observed in this Introduction, as well as in my History of the Resurrection, *that a concession of this kind is no injury to the Christian religion*: to two of the Evangelists, Mark and Luke, the promise of the supernatural assistance of the Holy Ghost, which was given by Christ to the Apostles, is wholly inapplicable, and I have freely confessed in the first volume of this work that *I can see no proof of their having been inspired*. St. Matthew and St. John were, it is true, Apostles; but shall we therefore conclude that they were inspired in matters of history? The passage which I quoted in the chapter on Inspiration from John xiv. 26. 'The Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, *whatsoever I have said unto you*,' contains a promise of assistance from the Holy Ghost, and of the infallibility arising from that assistance, merely in respect to the speeches and discourses of Christ, which form the primary source of our religious faith and knowledge; but it contains no promise, at least none in direct positive terms, of any supernatural aid in the recording of facts, which they had either seen themselves, or heard from others. To speak the truth, *I do not believe that the Evangelists were divinely inspired in matters of history*; I have made this declaration already in the second edition of my Dogmatic Theology, where I have given the grounds of my opinion, which it is here unnecessary to transcribe. This opinion by no means impugns the doctrines of the Lutheran Church, as delivered in the Symbolic Books, though it is contrary to the tenets which are advanced in many of our systems of divinity.

Are there really contradictions then, it may be asked, in the four Gospels, which are utterly incapable of being reconciled? I will not positively and decidedly assert that there are, because, as every assertion requires proof, I should be under the necessity of examining at each particular example the various arguments, which have been alleged both for, and against the question, which would give rise to a disquisition too long for the present place. I will only say, therefore, it appears to me, that there are such contradictions; but their number is very inconsiderable, and indeed much more inconsiderable, than in proportion to the variety of matter in the four Gospels we might reasonably expect. I will mention a single instance, the account of the blind Bartimeus at Jericho, related Matth. xx. 29—34. Mark x. 46—52. Luke xviii. 35—43. I find no contradiction in the circumstance, that St. Matthew, who was eye-witness to the transaction, speaks of two blind persons, St. Mark and St. Luke on the contrary, of only one, who by St. Mark is called Bartimeus; since it is possible that two blind persons on that occasion received their sight, that both of them were known to St. Matthew, who was present at the time, but that only one of them was known to St. Mark and St. Luke, who were not eye-witnesses to the fact. So far, then, the accounts are not contradictory, and all that can be said is, that one Evangelist has related less, than is related by the other, because he was not omniscient, and therefore did not know all that happened. But when St. Matthew and St. Mark, of whom the former was an eye-witness, relate that the miracle was performed by Christ 'as he went out of Jericho,' St. Luke on the contrary,' as he was come nigh unto Jericho,' and moreover the entry into that city is mentioned by St. Luke, as having taken place *after* the performance of the miracle, I confess that I am wholly unable to reconcile the contradiction, and must therefore conclude that St. Luke, who was not an eye-witness to the fact, was in this instance mistaken. In a subsequent part of this introduction, where I treat of St. Luke's Gospel in particular, I shall take notice of several examples of this kind, and observe that the most material contradictions, which I am unable to reconcile, are between St. Luke and those two Evangelists, who were eye-witnesses to the facts, which they have recorded.

Whether St. John has corrected in an indirect and delicate manner the faults of his predecessors is a question, which I shall reserve for that part, where I especially examine the Gospel of that Evangelist.'

SPIRIT OF THE ORTHODOX PRESS.

The most painful and disgraceful circumstance in the condition of religion among us is the animosity which prompts the conductors of the Orthodox Journals to promote in the minds of their readers hatred towards Unitarians. So extravagant is this spirit of ill-will that it scruples not at any means of gratifying itself. One of the Orthodox papers, the other day, at the risk of appearing to countenance and of actually patronising infidelity, quoted, with a relish, an ebullition of the merest billingsgate abuse of the Cambridge theology, proceeding from, as it stated, an infidel source. Another paper, printed also in this city, has asserted that 'the sons of mechanics, farmers, and poor professional men are subject to jeers and abuse, in Harvard College, for a coarse coat and an empty pocket.' Besides being absolutely false, this sort of language is expressive and promotive of the most malignant passions. The most abandoned and profligate panders of political hate, have not said, and cannot say, anything, more adapted than this, to stimulate the worst feelings in the bosom of the community.

And these passions of hatred and malignity, of contempt and scorn, are kindled in the people by papers professing to be eminently religious; and when thus kindled, by a persevering combination of the organs of the various sects, claiming to be Orthodox, their flames are steadily directed against Unitarians.

Of arguments or representations directed against our doctrines we would not complain, but how unchristian it is to labor to engender prejudice and hatred against our persons and characters!

To set men's hearts against one another, to sow the seeds of antipathy and alienation and bitterness, among persons of different persuasions on account of their opinions, is rendering that protestant liberty, which permits differences to exist, the greatest of social curses, and producing effects in the tempers and dispositions of men subversive of the great law of love, and fatal to the prospects of true religion.

While there is much courtesy towards Unitarians in private life—our good will being very desirable in many essential respects,—the Orthodox publications do what they can to stir up the worst feelings against us in the community. It is time for liberal Christians to open their eyes to the manner in which advantage is taken of their forbearance. In politics, in business and in private life, the Orthodox are as fair, and charitable, and respectful as can be desired, while their religious presses are continually pouring into the public mind, in unrestrained misrepresentations, the most bitter and contemptuous feelings towards us.

Having thus scattered the seeds of prejudice they avail themselves of it to induce the people to proceed against us in such harsh and oppressive measures as our proposed exclusion, by political action, from the control of a College, four fifths of whose funds we have contributed. On the strength of this prejudice, got up by the Orthodox, and of our passive endurance thus far, unscrupulous politicians and calculating and ambitious professional men have been led to join in the crusade against us. We rejoice to find that a proper appreciation of these things is pervading the minds of liberal Christians, and that a spirit of union and self-defence is calling out our strength and restoring our just influence.

THOMAS HOLLIS, ORTHODOX.

The Recorder says that it has proved Thomas Hollis to have been an Orthodox man. We have shown, in an article published months ago and never noticed by one of the Calvinistic Journals which have used his name in the present controversy about the College, that while he held some of the opinions belonging to the speculative system assuming to be Orthodox, he resisted all attempts to deprive Unitarians of the benefit of that name, and signalized, by various most decisive expressions and actions, his abhorrence of the spirit which denies it to them.

☞ We shall publish the articles, for which Professor Bush requests insertion, with pleasure. They relate to an interesting and difficult subject, and the author always manifests a love of truth and a spirit of freedom and liberality most acceptable and gratifying to the readers of this paper. If Dr. Pond, or any other suitably qualified persons, should feel disposed to continue the discussion, on the conclusion of Professor Bush's articles, we shall be glad to accommodate them. What learned men may have to say, on the great themes of theology, we shall be glad to convey to the public. But our correspondents must remember that no one will be considered as having a favorable claim to the use of our columns who does not study brevity in his communications. We shall print Professor Bush's articles as they were offered to the Puritan, but if the discussion is continued beyond that point, we must restrict all parties to but a single number, at a time; and that, to the limits of, at the most, two of our columns.

For the Register.

SUNDAY SCHOOL CELEBRATION.

On Wednesday, the 20th inst., the First Unitarian Church in Danvers, with their Sunday School, teachers and taught, their choir of singers and invited guests, had a delightful excursion to the Mineral Spring Hotel, Lynn, the summer residence of the Rev. John T. Sargent, who at present, has the pastoral charge of the flock. Assembled in a pine grove on the margin of that beautiful collection of waters—Spring Pond, [or Lake Lynn, Ed.]

A hymn was sung by the choir and prayer offered by the pastor.

A recess of nearly two hours followed, which was spent in social recreation and enjoyments about those delight-giving grounds, when the company re-assembled and partook of a collation consisting of cake, fruit, lemonade and cold water, furnished by Mr. Samuel Willard, the gentlemanly landlord of this now highly respectable Temperance Hotel. After fully satisfying their appetites for these things, they were again called to order and a hymn sung, after which, they were addressed by Rev. Mr. Sargent, Hon. Daniel P. King, Rev. Mr. Prince and Mr. Twist, with very appropriate words and sentiments expressed in an eloquent manner. The venerable Senior Deacon of the Church, Gen. Gideon Foster, was present; and, when asked, if he could not say something to these children about this pond, and the charming scenery around it, with which he had been familiar nearly ninety years, and, where he had often, in boyhood, sought recreation, he replied that his heart would incline him to do so, but words would fail him should he attempt it. This was feelingly stated to the company by Mr. King, who remarked, that tradition has told us, that the venerable Apostle John, who long survived the other eleven, to whom its founder committed the task of spreading and establishing his religion in the world, used to be led into assemblies of Christians, when all he did say, or could say, was 'little children love one another.' This, our venerable friend, by his presence, here impressively utters, 'little children love one another.' The speaking was interspersed with appropriate voluntaries from the choir—and the services closed with a parting hymn. A delightful ride home without the occurrence of any accident, closed the day.

Long may its influences dwell in the hearts of the congregation.

For the Register.

NEWTON SEMINARY.

MR. EDITOR:—On Wednesday, 20th instant, I attended the anniversary of the Newton Theological Institution, founded and conducted by the Baptist denomination of Christians. But had you not other means of knowing this fact, you would not suspect it, either from the title of the Seminary, or from any sentiment advanced on the present occasion.

At half past nine, in the morning, a procession was formed on the hill, where stand the buildings of the Institution, a commanding eminence, which affords an extensive and rich prospect of the surrounding country.

The procession was headed by the students, and followed by the Professors, the Alumni, and their guests, to whom an honorable place was assigned.

On arriving at the Church the students opened to the right and left, and the procession entered.

The exercises commenced with a voluntary on the organ, which was succeeded by an anthem, conducted and probably composed by Mr. Asa Trowbridge.

The Rev. Barnas Sears, D. D., President, then offered an appropriate prayer.

The Essays, eleven in number, followed.

I. Ministerial success under personal disadvantages. Kazlitt Arvine, Centerville, N. Y.

II. The true and the false in different systems of Biblical Interpretration. Kendall Brooks Jr., Duxbury.

III. The preacher's sources of encouragement. Isaac J. Burgess, Boston.

IV. Natural and Christian Ethics. Samuel L. Caldwell, Newburyport.

A Hymn was then sung.

V. The eternity of God, as connected with speculative difficulties in theology. Charles K. Colver, Boston.

VI. Power of delineation in the preacher. Henry V. Dexter, Wayne, Me.

VII. A sermon, viewed as a work of art. Ebenezer Dodge, Jr., Salem.

VIII. Diversity in the style of sermons. Luther D. Hill, Newport, Ohio.

To this succeeded a Chant.

IX. The prospects of the Jews, as disclosed in the eleventh chapter of Romans. John Hunt, Lowell.

X. The fall of Paganism in the Roman Empire. Heman Lincoln, Jr., Boston.

XI. Influence of mental peculiarities on theological opinions. Julius S. Shailer, Deep River, Conn.

The President then took a chair on the stage, and the candidates formed a semi-circle in front; the President addressed them in an affectionate manner, at the same time presenting to each one a parchment certificate.

A short prayer was then offered, a closing Hymn sung, and a benediction pronounced.

Where all the performers did so well, it would be invidious to make distinctions. Every exercise was committed to memory, and delivered with a due regard to the rules of rhetoric.

This Institution is under the direction of Professors, who would do honor to any Theological Seminary in our land. It was refreshing to witness in the exercises of this occasion, a more sacred regard to truth, than to the defence or enforcement of sectarian peculiarities; a manifestation of talent, composition, elocution, and seriousness, which might have been heard with pleasure and advantage by Christians of every varying name.

In the afternoon, the Rev. Joseph W. Parker, of Cambridgeport, addressed the Alumni, in a sensible discourse on Heroism in Christianity.

His topics were

I. To define heroism;

II. To consider the sphere of its influence;

III. To state the elements of which it is composed.

Christian heroism implies

I. Benevolence;

II. Deep conviction of the value of truth;

III. Ardent love of truth.

These positions were happily illustrated by several striking examples in our own and other countries.

D.

NEW PUBLICATIONS.

I. Memoir of Henry Augustus Ingalls, with selections from his writings, by Rev. George W. Burnap of Baltimore.

This beautiful volume is published, as the memoir was prepared, at the request of the Metropolitan Association of New York. Henry Augustus Ingalls was born in Merrimack, N. H., Sept. 8th, 1823, and died of consumption on the 4th of July, 1844. At the age of 10 his family removed to New York, where he received his education, which was completed in the Mechanic's Society School of that city. In 1839 he obtained a situation as a clerk in a dry goods store. After two years thus occupied, he became a clerk in an Insurance Office in Wall street, in which situation he remained until the disease which brought him to so early a grave became fixed upon him.

We have never read a memoir with more interest and admiration. It is written in a style of beauty and tenderness, precisely adapted to its end, and presents a character to view which was adorned by every personal, intellectual, and christian grace. Mr. Burnap has woven into the memoir delightful delineations of the traits of young Ingalls, supplied him by one of his early associates, Mr. Edward Conigland of Enfield, Connecticut, by James D. Fitch of New York, his physician, by Rev. Dr. Dewey his minister, and by Rev. Mr. Clap of Savannah.

We hope to find room for the letter of Dr. Fitch, in our columns, at an early day. It is an admirable production, and could not have proceeded but from a mind and heart worthy of the field of benevolence and sympathy which is the privileged sphere of the good physician.

If any one wishes to contemplate the divine efficacy and loveliness of our religious faith, let him read this memoir. The selections from Mr. Ingall's writings, although they fully sustain all that his eulogists say of the extraordinary maturity and elevation of his moral and intellectual nature are, of course, most interesting to his private friends. The memoir is a work that deserves the widest circulation, and we know not to what better use the Unitarian Association could apply their funds, than its publication, at a cheap price, to be sent all over the land.

At 18 years of age Mr. Ingalls was elected the first President of the Society, for mutual intellectual improvement, which has testified its love and admiring remembrance of him by procuring the preparation and publication of this book.

It is accompanied with a portrait of its lamented subject, and the frontispiece is adorned by a beautiful engraving of his place of burial at Harmony Grove, in Salem, Massachusetts.

II. Proceedings of the eighth Annual Meeting of the Association for the support of the Warren Street Chapel, with Mr. Barnard's Report.

We are glad to remind the benevolent and intelligent public of the admirable and beneficent institution, of which the above is the last Annual Report. This pamphlet is very interesting, not merely as giving a view of the present state of the Association, but because it is fraught with the spirit of Christian zeal for good works, and presents a gratifying picture of the labors of usefulness in which Mr. Barnard and his associates are so honorably employed, and which are, we are thankful, arresting the interest, and receiving the patronage of the public, they deserve.

III. The Unconstitutionality of Slavery. By Lysander Spooner. Boston: Bela Marsh, 25 Cornhill.

This is a pamphlet of 156 pages. It contains much useful information, and maintains its argument with great ability, clearness, and force.

IV. Our private and public Stewardship. A Discourse, preached before the First Congregational Society in Watertown. By Rev. John Weiss. Published by request. Cambridge: John Owen.

This is an interesting and well written discourse and contains passages which we regret not having room to present, particularly a bold and eloquent exhortation and expostulation to the Town in which it was delivered and of which the author is a Minister, on the subject of temperance.

V. An Essay on Creation and Annihilation, the future existence and final state of all sentient beings. By Nathan Read, A. M., A. A. S. Belfast, 1845.

This is a pamphlet of fourteen closely printed pages, and its author is one of our most venerable and estimable citizens.

Hon. Nathan Read, graduated at Harvard University in 1781, in a class of which Judge Davis and himself are almost the only surviving members. He was a Tutor in the College from 1783 to 1787. He represented the Essex South District of Massachusetts, in the Congress of the United States, from 1800 to 1803.

He resides at present in the vicinity of the beautiful town of Belfast, in Maine, and, as this curious pamphlet shows, finds amusement and gratification in his advanced age, in meditating upon the deepest and most interesting themes of philosophy and theology.

The last half of the pamphlet consists of an argument in favor of the 'future existence and final happiness of all sentient beings.' It is written in a pleasant and interesting style, and suggests thoughts and sentiments which, whether convincing or not, cannot fail to be acceptable to all reflecting and benevolent minds.

The first half advances opinions and reasonings still more novel and contrary to the prevalent ideas of mankind. He contends for the proposition that all elementary substance is uncreated—that the elements of matter have existed through a past eternity.

It seems to us that in reaching this conclusion our venerable author has been misled, by a cause which is the fruitful source of almost all false reasoning—a loose use of terms. As the reasoner advances step by step, the terms he employs introduce into the process of his logic ideas which he did not have in his mind when he selected them. In this way his words push him insensibly off his track, and his conclusion, while it seems to flow necessarily from the current of his ideas, in reality is riveted upon him by the mere terms of his logic.

The following sentence, which is a specimen of our author's reasoning, illustrates what we have said.

'If the creation of *something* from *nothing*, were *instantaneously* accomplished, the beginning and end of the creative act would be *co-incident* and *co-instantaneous*; and therefore, if nothing existed at the *beginning* of the act, nothing surely could have existed at the *end* of it; unless something could exist and *not exist* at *one* and the *same time*, which is absurd.'

Here the unhappy introduction of the words '*beginning*' and '*end*,' leads the writer to think he has proved his point, when he has merely begged the question. Neither 'beginning' nor 'end' can, with propriety, be predicated of an instantaneous action. They both involve the idea of process, of sequence, of continuity, and in the question whether a supposed action or event could be instantaneous, to apply the words 'beginning' and 'end' to it was settling the question in the negative, at once. The conclusion is worked out not by any absolute reason whatever, but exclusively by the force of terms admitted without consideration into the logical statement.

While this cause vitiates the reasoning in the part of the pamphlet on the subject of creation, it does not apply to the subsequent portion of it, which, as we have said, is ingenious, interesting, and worthy of consideration.

VI. Essay on the Philosophical character of Channing, by Rowland G. Hazard. James Munroe & Co.

We have read this essay with very great satisfaction, and are glad to say that it elucidates the traits of Dr. Channing's mind and genius which it treats, in a manner worthy of the subject.

VII. Lowell, as it was, and as it is. By Rev. Henry A. Miles. Lowell: Powers & Bagley, and N. L. Dayton, 1845.

We have often been led to speak of the interesting and wonderful social, moral, and economical phenomenon, presented in the origin, progress, and present state and prospects of the City of Lowell. In this beautiful volume Mr. Miles has arranged, in a most agreeable and instructive form, all the essential particulars illustrative of the subject. The work is prepared with great taste, judgment, and thoroughness, and it will amply reward the purchaser by the abundance, completeness, and satisfactoriness of the information it conveys.

VIII. The duty of American Women to their country. New York: Harper & Brothers. Boston: Saxton & Kelt.

This book contains much useful and important practical advices. We have no doubt that it will do much good. There is a note in the appendix, designed for those parents who believe in the Supreme Divinity of Jesus Christ, giving them some directions in the instruction of their children. The following is a passage from this note:

'Having thus fixed in the child's mind that the Creator of the world is Jesus Christ, and that the terms Jesus Christ, God, Jehovah, and the Lord, are different names for the same person, then let all the Bible history in the Old Testament be read with the understanding that the being spoken of through the whole of it is Jesus Christ. If any one has doubts on this point, let him read President Edwards's work on the History of Redemption, and let him also collate all the passages in which God appeared to the ancient patriarchs and prophets, and it will be clear that there was a Jehovah who *sent*, and a Jehovah who was the *messenger*, and that this last was Jesus Christ, and the one who always appeared to the patriarchs.'

We quote this because it illustrates the singular confusion and contradiction of ideas involved in the doctrine of the Trinity. Here it is said that the terms *Jesus Christ*, *God*, *Jehovah*, and the *Lord*, all refer to the same person, that the being spoken of through the whole Old and New Testament, as God, is Jesus Christ; but in the same breath there are said to be two Jehovahs, the Jehovah who *sent*, and a Jehovah who was the *Messenger*, and that the last was Jesus Christ!

Saxton & Kelt have also from the same publishers Essays by John Abercrombie, M. D. F. R. S. E. &c., from the 19th Edinburg Edition. The topics are

I. Harmony of Christian Faith and Christian character.

II. Culture and discipline of the mind.

III. Think on these things.

IV. The contest and the Armour.

V. The Messiah as an example.

HARVARD UNIVERSITY.

The annual commencement at this institution took place on Wednesday, Aug. 27th. The graduating class consisted of 61 members. None of the newspapers contain a full and accurate list of the names of those who received the degrees of A. M.—M. D. and L. L. B. We shall procure them for our next paper, and reserve till then the names of those who received the degree of A. B.

The honorary degree of L. L. D. was conferred upon Chief Justice Williams, Benjamin Merrill, Henry Wheaton, and Rufus Choate, Esqrs.,—that of D. D. upon George G. Ingersoll, H. J. Ripley, and Hosea Ballou, 2d,—that of A. M. upon E. H. Chapin of Charlestown, George A. Ward of New York, and Noble Butler of Kentucky.

The following was the order of exercises:

1. A Salutatory Oration in Latin. John Phillips Reynolds, Boston.
2. An Essay. 'The Connexion of the Physical Sciences.' Paul Louis Nichols, Kingston.
3. An Essay. 'Our Institutions invite the Freest Discussion of every Subject.' Edward Robbins Dexter, Boston.
4. A Disquisition. 'Progress.' Saml. Fales Dunlap, Boston.
5. A Dissertation. 'The Catacombs at Rome.' George Gray, Boston.
6. A Dissertation. 'The Rosicrucians.'—Francis William Greenwood, Boston.
7. An English Oration. 'Political Morality.' Paul Willard, Charlestown.
8. An Essay. 'Places consecrated by Genius.' Charles Marshall Spring Churchill, Milton.
9. A Disquisition. 'A Classic Taste.'—Gorham Bartlett, Concord.
10. A Dissertation. 'The meeting of long-separated Friends.' Thomas Andrew Watson, Boston.
11. An Essay. 'A Profligate Poet.' Edward Bromfield Phillips, Cambridge.
12. An Essay. 'American Astronomers.' George Phillips Bond, Cambridge.
13. An Essay. 'The Recent Political Changes in Greece.' Timothy Bigelow, Boston.
14. An English Oration. 'The Pontificate of Leo the Tenth.' Manning Ferguson Force, Washington, D. C.
15. An Essay. 'Fashionable Travelling.' Chas. Pelham Curtis, Boston.
16. A Disquisition. 'The Destruction of the Temple.' Benjamin Rice Davison, Boston.
17. A Dissertation. 'The Greek Hymn.' Francis Parker, Boston.
18. A Latin Oration. 'De Quinctiliano.'—Timothy Dutton Chamberlain, Boston.
19. A Dissertation. 'The Secret Tribunals of the Middle Ages.' Frank Boott Goodrich, Roxbury.
20. An English Oration. 'The Jesuits in South America.' Charles Henry Glover, Nantucket.
21. A Disquisition. 'Chivalry in the Nineteenth Century.' Thomas Edwin Whitney, Shirley.
22. A Disquisition. 'Ancient Libraries.'—Samuel Franklin Coues, Portsmouth, N. H.
23. A Disquisition. 'The Power of Dogmatism.' John Scribner Jenness, Portsmouth, N. H.
24. A Dissertation. 'The Piracies of the Norsemen.' Harrison Ritchie, Boston.
25. An English Oration. 'The Sphinx, a Witness of the Doom of Egypt.' Edward J. Pringle, Charleston S. C.
26. A Disquisition. 'Literary Cliques.'—Charles William Folsom, Boston.
27. A Disquisition. 'The Prospects of Christian Civilization in India and China.' James Waldock, Boston.
28. A Dissertation. 'The late Thomas Hood.' Peter Augustus Porter, Niagara, N. Y.
29. A Dissertation. 'The Relation of Science to Revelation.' William Giles Dix, Cambridge.
30. A Dissertation. 'Living English Essayists.' Rolla Oscar Page, Canton, N. Y.
31. A Dissertation. 'Respect for Law, among the People.' Nicholas Emery Soule, Exeter, N. H.
32. An English Oration. 'Cicero, a Philosopher.' George Samuel Emerson, Boston.
33. An English Oration. 'The Man of Letters in Active Life.' Thomas Russell, Plymouth.

At the close of the exercises, Governor Briggs rose, and after reading certain Resolutions of the Board of Overseers, drawn up by John Q. Adams, proceeded to address the President as follows:—

'Allow me to say, sir, that it gives me personally great satisfaction, to be the official medium of the Board of Overseers of presenting this testimonial of their estimate of those services, so honorable to yourself, and so conducive to the prosperity and renown of the Institution. It would be in vain for me to speak of the opinion of the Board of Overseers, of your official conduct. That opinion has been expressed in the resolutions which I have read by the pen of one who says the best things in the best manner. I am sure, Sir, this must be an interesting day in the history of your life. The vigor of your manhood was spent in political conflicts in the Legislature of your own Commonwealth, and in the halls of the National Legislature. In a later portion of your life you presided over the administration of your native city, when your energy and perseverance erected monuments which will embellish and adorn it while water drops shall wear the solid granite.

With true filial gratitude you have given the best years of your maturity to your Alma Mater. This seat of learning has ever been the peculiar care of the State. Its origin is nearly coeval with that of the Commonwealth. Though it is, as one of the resolutions of the Board declares, the most ancient Seminary of learning of this hemisphere, it has no gray hairs or other evidences of decrepitude and decay. The sixty jewels which this day cluster about it, and which are about to be returned to their parents and friends, bear testimony that the public confidence is yet extended to it.

Sir, may you long live to see its prosperity and its honor. May the evening of your already eventful life be as tranquil and happy as its morning and noon time were brilliant and useful.

To these remarks, President Quincy made the following reply:

I had not sir, any conception, not the most distant conception, that this vote had been passed, or that this expression of thanks would be made to me. It will not be expected therefore, nor would it even be proper for me to attempt on the spur of the moment, and before an assembly like the present, to express the feelings incident to the occasion;—feelings grateful in the extreme, but in their nature overwhelming. I am very sensible, sir—I am very sensible—that it is through the kindness and the favor of the Board of Overseers, that such appreciation of my services has been expressed as you have just now announced in the resolution which you have read. Be assured, sir, and may the Board of Overseers be assured, that the remembrance of the honor which they have conferred in that resolution, and the gratitude which it arouses, have sunk deeply into the recesses of my heart;—and there they will remain forever—though it is not in my power to give them utterance.'

The attendance at the Church, and in the Graduates Hall, was larger than usual. The exercises were creditable to the College and to the performers. The style of composition to which the students of Harvard College are trained is remarkable for its good taste, and its freedom from the faults usually characterising young writers. The Professor of Rhetoric has wrought wonders in this respect, and the literature of the country will feel and show the effects of his labors. The elocution was manly and earnest, and the performances were gratifying, in all respects.

The honorary degrees conferred show that the governors of the College are resolved to remove all ground for the complaints in which the Orthodox presses have been indulging, by distributing its honors, fearlessly, and with an impartial hand, among the various sects into which the people are divided.

☞ 83 young gentlemen were offered, for examination, of whom 80 were admitted. The attack upon the College has aroused its friends, and directed to it the public interest, and there is every indication that a brighter day is dawning upon it. The charges against it are rebounding upon its enemies; and the friends of liberal principles, combined to its rescue, will bear it above the storm, and give it a higher elevation and a stronger hold upon the favor of the people than it has ever had before.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

MILLERISM.

The fanaticism, under this name, which has just passed away, ought to leave behind it useful lessons to those who essay to interpret difficult passages of Scripture, and to christians generally.

The value of predictions of coming events is not to enable men to foresee them in the future, but, in the retrospect after their actual occurrence, to establish the divine authority of the prophet and of the practical principles he inculcated. Prophecy is not of private interpretation. Man is not to gather from it a discernment of future events, but God will be his own interpreter; and the progress of his Providence alone can bring to light the dark sayings of Prophecy.

The history of Judaism, and of Christianity, bears constant testimony to the inability of man to anticipate, by his interpretations of the prophetic page, the designs of God, which, when accomplished, that page will be found to describe with wonderful minuteness. In no instance, we believe, have coming events been correctly anticipated by the most learned, and sagacious interpreters. The Future remains behind a veil, equally impenetrable by the wisest theologians as by the most ignorant heathen, but when it has become the Past, a light is poured from it upon the prophetic record which enables the way-faring man to decypher its darkest passages.

It is wonderful that men do not learn the wisdom of modesty, prudence, and self-distrust from the uniform testimony of history. The following passage is from the 'Apology and Defence' of Wm. Miller. Our readers are well acquainted with the general nature of his pretensions, as an interpreter of the ancient prophetical scriptures. The disastrous effects upon the lives, and fortunes, and the faith, of multitudes, who were persuaded to place confidence in his interpretations, are also well known. In his mad assurance of the truth of his own calculations and speculations, like many others whose rashness is less noticed, he staked upon them not only his own reputation, but the religion itself. It is painful to see how many allow themselves in the same vain and reckless confidence. The Abolitionist, the Temperance man, the Transcendentalist, the advocate of Plenary inspiration, all declare that if the scriptures are not found to sustain their particular views, they will give them up. For this narrow and foolish, this vain and audacious confidence in their own notions, and desperate willingness to risk the Bible—the gospel,—the foundation of their faith and h

the ceremony of making an Apology at the same time, he struggles hard against saying any thing that amounts to an acknowledgement of wrong. His confidence in his own opinions, his vanity, and assurance—the reckless and daring spirit in which, on the strength of the assumed infallibility of the speculations of his own finite and feeble reason, he led so many of his fellow-creatures to misery, ruin, and madness,—are all cloaked under the name of *conscience*, which in a different sense from charity, is made to cover a multitude of sins.

He still persists, too, in maintaining, in some form, the very propositions which in the shape before stated by him, have been so utterly disproved by the course of events that he is compelled to come before the public with an apology. In this *obstinate* pertinacity he is not alone. Other instances, equally glaring, occur around us. The last grace, which christians will reach, will be a willingness to acknowledge frankly their errors. When this is added to the character it will be found one of its brightest charms. Man will always be imperfect; but his imperfections would almost enhance the beauty of his character, if an error or a wrong, when pointed out, were rectified with an alacrity as cheerful and as prompt, as that with which the heart springs to its most favorite exercises, and enters upon its happiest enjoyments.

MILLER'S APOLOGY AND DEFENCE.

'I have thus given a plain and simple statement of the manner of my arriving at the views I have inculcated, with a history of my course up to the present time. That I have been mistaken in the time, I freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory My mistakes and errors God, I trust, will forgive. I cannot, however, reproach myself for having preached definite time; for as I believe that whatsoever was written aforetime was written for our learning, the prophetic periods are as much a subject of investigation, as any other portion of the word.

I therefore still feel that it was my duty to present all the evidence that was apparent to my mind; and were I now in the same circumstances, I should be compelled to act as I have done. I should not however have so done, had I seen that the time would pass by; but not knowing that it would, I feel even now more satisfaction in having warned my fellow men, than I should feel, were I conscious that I had believed them in danger, and had not raised my voice. How keen would have been my regret, had I refrained to present what in my soul I believed to be truth, and the result had proved that souls must perish through my neglect! I cannot therefore censure myself for having conscientiously performed what I believed to be my duty.

But while I frankly acknowledge my disappointment in the exact time, I wish to enquire whether my teachings have been hereby materially affected. My reasoning upon time depended entirely upon the accuracy of chronology: of this I had no absolute demonstration; but as no evidence was presented to invalidate it, I deemed it my duty to rely on it as certain, until it should be disproved. Besides, I not only rested on received chronology, but I selected the earliest dates in the circle of a few years on which chronologers have relied for the date of the events from which to reckon, because I believed them to be best sustained, and because I wished to have my eye on the earliest time at which the Lord might be expected. Other chronologers had assigned later dates for the events from which I reckoned; and if they are correct, we are only brought into a circle of a few years, during which we may rationally look for the Lord's appearing. As the prophetic periods, counting from the dates from which I have reckoned, have not brought us to the end; and as I cannot tell the exact time that chronology may vary from my calculations, I can only live in continual expectation of the event. I am persuaded that I cannot be far out of the way, and I believe that God will still justify my preaching to the world.

With respect to other features of my views, I can see no reason to change my belief. We are living under the last form of the divided fourth kingdom, which brings us to the end.—The prophecies which were to be fulfilled previous to the end, have been so far fulfilled that I find nothing in them to delay the Lord's coming. The signs of the times thicken on every hand; and the prophetic periods I think must certainly have brought us into the neighborhood of the event.

There is not a point for which I have contended, that has not been admitted by some of those who have written to disprove my opinions. I have candidly weighed the objections advanced against these views, but I have seen no arguments that were sustained by the scriptures, that in my opinion invalidated my position. I cannot therefore conscientiously refrain from looking for my Lord; or from exhorting my fellow men as I have opportunity, to be in readiness for that great event. For my indiscretions and errors, I ask pardon; and all who have spoken evil of me without cause, I freely forgive. My labors are principally ended. I shall leave to my younger brethren the task of contending for the truth. Many years I toiled alone; God has now raised up those who will fill my place. I shall not cease to pray for the spread of truth.'

JUST VIEWS FROM AN ORTHODOX PAPER.

The following excellent sentiments are extracted from a work by James Douglas, and given to its readers with commendation by the Philadelphia Christian Observer.

HOW RELIGION IS CORRUPTED.

'When religion does not reform man after its own image, and stamp him with a divine character, man necessarily brings down religion to the likeness and level of human infirmity and error. Among the Jews, though outwardly strongly attached to the religion of Moses, the form of truth alone remained without its spirit, and the divine doctrines, clouded and concealed by a mass of pretended interpretations, lost much of their heavenly character, and the carnal mind of the Jews had their prospects and promises fulfilled and terminated by the objects and boundaries of this world. In their view, the predicted reign of the Messiah was to be similar in its nature to the earthly empires which had preceded it, and its principal design, as it presented itself to their imagination, was fully as much to give a worldly pre-eminence to the Jews, as to bring in the other nations to the knowledge of the true God.'

ORTHODOXY IN THE ANCIENT CHURCH.

'Orthodoxy became a very nice affair, from the rigor of its terms, and the perplexity of its creed, and very unlike the highway for the simple, which the gospel presents. A slip in a single expression was enough to make a man heretic. The use or omission of a single word occasioned a new rent in Christianity. Every heresy produced a new creed, and every creed a new heresy. The expressions of Nestorius divided Christ into two persons, in opposition to the words of Appollinaris, which seemed to blend his two natures. And these impious and unintelligible subtleties, more worthy of bedlam than of the consideration of a sane mind, have lost empires, and ruined nations. Works of genius have perished, and their very names have been forgotten; but the Nestorians and the Jacobites still perpetuate the reputation and the feuds of the quibbling sophists, to whom they owe their divisions. Never does human folly and learned ignorance appear in a more disgusting point of view than in these disputes of Christians amongst themselves, nor does any study appear so well calculated to foster infidelity as the history of Christian sects, unless the reader be guided by light from above, and carefully distinguish the doctrines of the Bible from the miserable disputes of pretended Christians.'

THE CHRISTIAN FATHERS.

'The Christian fathers who affected a reputation for literature, naturally adopted the favorite opinions of some philosophic school, and thus every speculative sect came to mingle their own peculiar errors in that incoherent and discordant mass of opinions which formed the Christian literature of antiquity. Few attempts have had less foundation to proceed upon than the endeavor to make the Christian fathers pass for the supreme judges of controversy and the oracles of religion. Nothing can be more vague than their conclusions, nor more weak than their arguments, nor more variable than the tendency of their writings. They might, notwithstanding the weakness of their judgment, have been valuable, as furnishing facts, but in these they are lamentably deficient, and hence the meagreness of church history. When appealed to as authorities, they lend themselves by turns to every side; when resorted to for information, they furnish little but conjectures. It is well, however, that Christianity should have small obligation to its early advocates, and that religion should rest upon the power of God, and not upon the authority of men. It is well also that a great gulf should be placed between the inspired and the uninspired Christian writers.

'Many of the Fathers, as they are called, were but recent converts from paganism, who were better acquainted with the superstition they had left than the revelation they had embraced. Many were more attentive to the study of philosophy than to the search of scriptural truth. The caution of St. Paul was lost upon them to beware of philosophy, falsely so called.'

How impressively does history inculcate the great truth, that THE BIBLE ALONE, and not the Church, nor tradition, is our only sufficient guide in all things pertaining to salvation!

FRUITS OF REVIVALS.

When we notice such earnest and desperate efforts as are now making by the Orthodox presses and leaders to get up a revival, and call to remembrance the numerous cases of insanity produced by them, in all previous instances, we are most painfully impressed. Of all the calamities this earth can witness a shattered intellect and broken reason is the most awful. How can any one assume the responsibility of helping to bring on a revival, at the risk of involving upon a single individual, such direful consequences!

The following is from the Lutheran Observer. It is part of a letter from Somerset, Pennsylvania. The minister, who got up the revival which destroyed the reason and the life of this unfortunate creature—with a craft, which a Jesuit might aspire to equal—contrived to shift the responsibility from his own shoulders to those of an opponent of the revival.

David Pile, aged 36 years, of a sanguine temperament and robust frame, had been for several days a subject of religious anxiety.—His standing was fair, and at the time he was one of the deacons of the church, but was considered by those who knew him best, somewhat deficient in mental strength, as well as intellectual culture. On Tuesday, after communion, at an anxious meeting, he fell upon the floor in great agony of mind, and cried aloud. He soon rose to his feet however, and professed to have found relief. Then he seemed to be in an ecstacy, and went about saluting and shaking hands with people, saying he was now a 'brother indeed.' All that day he continued in a happy frame of mind, and after resting well at night and performing his religious duties with his family, in the morning came to church.—On the way he remarked to his wife, that he 'would not give what he had received for a thousand worlds,' alluding to the grace of God.—This was on Wednesday morning, when we all found the church locked. Whilst I was speaking to the people on the subject, he first began to weep and then to laugh immoderately; when it was discovered that he had been attacked by a paroxysm of insanity. He soon became furious and unmanageable, but after some little time he was so far quieted that he could be taken home without difficulty, and seemed partially restored. The following day he became worse, when a quart of blood was taken from him, which afforded him only temporary relief. He continued to rave, and struggle, frequently crying out with a stentorian voice, '*when we wanted to serve God, they locked the church and kept the key*,' and grew worse until Tuesday, July 8th. just 14 days after his attack, when it pleased the Lord to put an end to his sufferings. An immense multitude attended his funeral, among them the holder of the church key, whom I met at the door, and told, that he was not able to keep the church locked, for God by the visitation of his providence had opened it.—Thus was I permitted to enter that door and ascend that pulpit in peace and quietness, notwithstanding it had been threatened that blood should first be shed. I endeavored to improve the occasion by addressing the congregation from that passage found in 1 Pet. iv. 17. 'For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The remains of an antiquity far outreaching the period during which the earth has worn its present form and been the abode of the human race, are continually coming to light under the researches of geologists, and as the processes of internal improvement cut beneath the surface and reveal what once was living and moving over it. While all investigations and memorials confirm the general correctness of the Mosaic chronology, we are compelled to admit that the Bible does not refer to the original creation, but simply to the form which the earth assumed when after an indefinitely long previously existing period, it received its present perfected state and became a fit habitation for man.

MAMMOTH. The remains of an immense *Mastodon* have been discovered and exhumed during the present week, about six miles West of Newburgh, New York.

This is the fourth skeleton of the mammoth that has been discovered in this county; but while all the others have been imperfect (many of the bones never having been discovered), this one is entire, every bone having been found, even to the small bones of the feet and tail, and in a complete state of preservation: the enamel on the teeth being as perfect as if in the mouth of a living animal.

An idea of the size of the monster may be formed when I state that the skull alone weighs 700 lbs. The tusks are over 9 feet long. Across the hip bones he measures about 7 feet. The position of the animal at death, was clearly discernable. He had evidently become *mired*, and had settled down on his haunches, with his fore legs spread out, and in this posture he was found. Under the vertebræ, the contents of his stomach were found to the amount of several bushels, and consisted of leaves, twigs and fragments of the branches of trees, crounched and broken up. As the remains were found imbedded in shell marl, all this was entirely evident. [Corr. Albany Argus.

☞ The law of copy right has been laid down in a recent decision by Judge Story, as follows:

'Upon the first point, the Court entertained no doubt. It was not necessary that the materials used by the plaintiff should have been new, or never before used for the same purpose. If the combination of the materials were new, if the plan and arrangement were an improvement upon former modes of using the same materials, it was sufficient to entitle him to a copyright. He had no right to appropriate materials which were common to all, in such a way as to prevent others from using the same materials; but another person would have no right to use the same combination and arrangement. The same principle was laid down in *Gray* v. *Russell;* and it was considered as settled by the authorities that a person has as much right to a copyright for a combination of materials, as for original thoughts. In this point of view, the plaintiff's work was a real and substantial improvement, and entitled to a copyright.'

☞ The Northeastern boundary line has been fixed and marked in its entire length by the joint surveys and labors of the British and American Commissioners. Thirty feet in width of the forest has been cut down where the line runs, and at short intervals, and at the intersection of every road, or stream, a cast iron column, four feet above ground, with 'Treaty of Washington' and 'Northeastern Boundary,' lettered, in the casting, on its opposite faces, has been put up to perpetuate the precise line of division.

☞ The people of Iowa have, a second time rejected the Act of Congress admitting that Territory into the Union.

☞ An Iron steamer is in process of construction for the Winnisimett ferry.

☞ The new Observatory at Cincinnati is the scene of active, zealous and vigilant operations on the part of the scientific men attached to it.

☞ The most available pass over the mountain ridge that constitutes the height of land between the River Mississippi and the Pacific Ocean, is ascertained to be 7,490 feet above the level of the Gulf of Mexico. Its latitude is 42 deg. 24 min. 32 sec.—longitude 109 deg. 26 min. 00 sec. Captain Freemont has given a most interesting account of the country, which he crossed at this pass, of which we select, as they have appeared in the papers, the following passages.

"Leaving the camp to follow slowly, I rode ahead in the afternoon in search of the springs. In the mean time, the clouds, which had been gathered all the afternoon over the mountains, began to roll down their sides; and a storm so violent burst upon me, that it appeared I had entered the store-house of the thunder storms. I continued, however, to ride along up the river until about sunset, and was beginning to be doubtful of finding the springs before the next day, when I came suddenly upon a large smooth rock, about 20 yards in diameter where the water from several springs was bubbling and boiling up in the midst of a white incrustation with which it had covered a portion of the rock.—As this did not correspond with a description given me by the hunters, I did not stop to taste the water; but, dismounting, walked a little way up the river, and passing through a narrow thicket of shrubbery bordering the stream, stepped directly upon a huge white rock, at the foot of which the river, already become a torrent, foamed along, broken by a small fall. A deer which had been drinking at the spring was startled by my approach, and, springing across the river, bounded off up the mountain. In the upper part of the rock, which had apparently been formed by deposition, was a beautiful white basin, overhung by current bushes, in which the cold clear water bubbled up, kept in constant motion by the escaping gas, and overflowing the rock, which it had almost entirely covered with a smooth crust of glistening white. I had all day refrained from drinking, reserving myself for the spring; and as I could not well be more wet than the rain had already made me, I lay down by the side of the basin, and drank heartily of the delightful water.'

'We were now entering a region which for us possessed a strange and extraordinary interest — We were upon the waters of the famous lake which forms a salient point among the remarkable geographical features of the country, and around which the vague and superstitious accounts of the trappers had thrown a delightful obscurity, which we anticipated pleasure in dispelling, but which, in the mean time, left a crowded field for the exercise of our imagination.

In our occasional conversations with the few old hunters who had visited that region, it had been a subject of frequent speculation; and the wonders which they related were not the less agreeable because they were highly exaggerated and impossible.

Hitherto this lake had been seen only by trappers who were wandering through the country in search of new beaver streams, caring very little for geography; its islands had never been visited; and none were to be found who had entirely made the circuit of its shores; and no instrumental observations or geographical survey, of any description, had ever been made any where in the neighboring region. It was generally supposed that it had no visible outlet; but among the trappers, including those in my own camp, were many who believed that somewhere on its surface was a terrible whirlpool, through which its waters found their way to the ocean by some subterranean communication. All these things had made a frequent subject of discussion in our desultory conversations around the fires at night; and my own mind had become tolerably well filled with their indefinite pictures, and insensibly colored with their romantic descriptions, which, in the pleasure of excitement, I was well disposed to believe, and half expected to realise.'

'Crossing, in the afternoon, the point of a narrow spur, we descended into a beautiful bottom, formed by a lateral valley, which presented a picture of home beauty that went directly to our hearts. The edge of the wood, for several miles along the river, was dotted with the white covers of emigrant wagons, collected in groups at different camps, where the smokes were rising lazily from the fires, around which the women were occupied in preparing the evening meal, and the children playing in the grass; and herds of cattle, grazing about in the bottom, had an air of quiet security and civilized comfort that made a rare sight for the traveller in such a remote wilderness."

☞ One of the Powder Mills, near Lowell, exploded and killed two men.

☞ The United States have 44 vessels of war either at sea, or fitting for service.

In Albany the Railroad cars ran into a stage coach, at a street crossing—a lady, Mrs. Anthony of Cohoes, was killed instantly, and a Mr. Lyman of Rochester badly injured.

☞ An attempt has been made to silence Cassius M. Clay. Some thirty persons met at Lexington and sent a committee to him, demanding of him the suppression of his paper, the 'True American.' He replied with indignant defiance. They then threatened to collect the people in a vast assembly or mob, to compel his submission by Lynch Law. He fortified his office and prepared to defend his rights at every extremity.

Subsequently to this, an immense meeting was held, and a committee of 60 despatched to remove the press of the 'True American.' In the mean time Mr. Clay was confined to his bed with a fever. Situated as he was his friends prevailed upon him to make no resistance to the force arrayed against him; he accordingly surrendered the keys of his office. The committee soon after reported to the meeting that the materials of the press were all packed up and on the way, by railroad, to Cincinnati. If the people of the Slave States are resolved to cling to the institution of Slavery, and to use such means to prevent the discussion of the question, the responsibility of the people of the Free States, for its continuance, and for the blight it casts upon the regions that sustain it, must be considered, as much reduced, if not wholly discharged.

☞ An extraordinary festival has just been celebrated in Germany, in honor of Beethoven, on the occasion of placing his statue on its pedestal of marble and bronze.

'All Germany is awaiting this deification of the King of symphony. From every city, from every village, from every stream, on every puff of stream, rush, full of zeal and attention, all calm and real Germany. The crowd is pressing about the bronze statue, young men and maidens, children and old men, all hasten charmed to the very depth of their souls by the justice rendered to their hero. Bonn, the ancient city, is the place chosen for this illustrious festival. Already the houses are filled from top to bottom throughout the city. Those hospitable houses which are thrown open to the artist, the traveller, the musician, the poet who is passing and knocks, pronouncing that great watch-word—Beethoven. On this great day Cologne will be only a suburb of Bonn; every moment the steamboat with colors flying will bring a new population. All is prepared, all is ready, the splendid festival will take place the 10th of August. The University has offered its halls, the army has loaned its Champ de Mars. On that spot so well placed for a great assemblage of people, are erected the stagings where all this population collected from such distances will be brought together.

'The festival of Beethoven will last three days. The 10th of August, under the direction of Louis Sophr (still an artist bearing that name,) will be celebrated the mass in *re* major and the symphonies with choruses, the real composition of Beethoven. The next day, the second day of the fete, the Bishop of Bonn, who wished to take part in the honors rendered to the sovereign artist, will officiate as a priest in the sublime accents of the Mass No. 1 in *ut* major, and the chief of the orchestra will be M. Briedenstein, professor of archeology at the University of Bonn, who is, at the same time, a skilful artist.

'Liszt, at the Cathedral square, at noon, in the open air, Liszt, at the head of an army of musicians animated by his enthusiasm and his genius, will execute a Cantata of his own composition. The poet of this Cantata is M. Rellestab. These two, the musician and the poet, have composed a magnificent eulogium on Beethoven. The Cantata being finished, the veil which conceals the statue from the view of this attentive multitude will be withdrawn, and then suddenly from an immense choir of human voices will arise the universal cantata of the whole German people.

'In the evening, to finish the day as it began, the immense orchestra promises six chefs d'ouvre of the master, viz: The 5th Symphony *ut* in minor, the two first parts of the Oratorio of 'Christ on the Mount of Olives;' the 'Overture to Coriolanus,' the canon of 'Fidelio,' in six voices. A quateur for two violins, alto and basso, and the finale of the second act of 'Fidelio.' Liszt, at the performance, will alone take the place of this immense orchestra.

'The 12th of August: this is the last day. We cannot describe the conclusion of this great festival to which the greatest artists of Europe are invited. This is a glory worth having, and this is indeed a beautiful manner of expressing our sense of it.

☞ Our government is still drawing the military and naval forces of the country towards Mexico; and there are many indications of an expectation, on its part, of an actual war with that country. General Gaines, in command of the southern division of the army, has made a requisition upon the Governor of Louisiana for 1000 men, which he would not be justified in doing, did he not have good grounds to apprehend a formidable hostile and aggressive movement of Mexico upon Texas.

For the Register.

OBITUARIES.

REV. JOHN ANDREWS, D. D.

The Rev. JOHN ANDREWS, D. D. of Newburyport was released from the infirmities of the flesh on Sunday the 17th instant, at the advanced age of 81 years and 5 months. The surviving kindred and friends of this venerable clergyman, know how unwilling he was that there should be any other than the simplest services at the burial of his body, or any public eulogy of his character. But one, so good and upright, must not be allowed to depart, without a grateful mention of his virtues. The events of his life were none of them striking or remarkable: he spent his days in the quiet and peaceful performance of the duties of his allotted sphere.—Dr. Andrews was born in Hingham, Mass., March, 1764. He was graduated with honor and reputation at Harvard College in 1786, and ordained over the First Church in Newburyport as Colleague Pastor, with the Rev. Thos. Carey, Dec. 10th, 1788. Mr. Carey died Nov. 24th, 1808, and Dr. Andrews remained the sole minister of the parish until May 1st, 1830, when he resigned his office. His ministry continued nearly forty-two years, and according to his conscience and sense of duty he discharged it with a modest and uniform fidelity. Dr. Andrews was a man of simple tastes and manners, of generous hospitality, and unbending integrity. His religious principles were strong and his Christian faith unwavering. He bore such sorrows as providence sent, with trustful resignation; and in all the relations of life, his deportment was that of a sincere and true hearted disciple of Christ. One trial Dr. Andrews was called upon to meet which none but his brethren in the ministry, and perhaps only the elders among them, can fully understand: and that was the voluntary dissolution of his connexion with the Society of which he had been so long the Pastor. But he met this trial with a truly Christian spirit. Without jealousy or repining he gave a kind welcome to his successor, because his friend, extended to him to the last, an affection almost parental, thus showing that as he had been a faithful minister, so he could cheerfully see another occupy the pulpit, in which he had himself stood for years and be one of the most charitable of hearers, one of the best of parishioners.

The re-union of friends in heaven was a favorite doctrine with Dr. Andrews, one on which he loved to meditate and converse: and now, we both trust and believe, he has departed from among us to find that which was a truth apprehended with a steadfast and hopeful faith, a glorious reality. By all who knew him well here on earth, Dr. Andrews will be respectfully and affectionately remembered as a sincere, kind-hearted Christian Minister and Christian man.

EBEN B. WINN.

Died, at the Farm School, Aug. 2d., EBEN B. WINN, aged 13 years.

Our young brother was an orphan, and has been at the farm school since the death of his mother between two and three years. It gives us pleasure to recal his memory for it is filled with grateful recollections. He loved his new home and those who were to him as Parents watchful in health of his true interest and in sickness ministering to and watching over him with parental care and in death grateful for they felt that no member of their school was better fitted for the Kingdom of God. His sisters and brother yet living may profit by the good example of him who lies by the side of his mother in the grave appointed for all the living.

ENOS REYNOLDS, ESQ.

The following just tribute to the character of Mr. Reynolds is copied from the Atlas of Aug. 16. He was indeed a *Christian*; although his bodily strength was prostrated by paralysis, his mind was clear and his Faith unshaken to the last. His sufferings were intense during the whole of his sickness, which continued upwards of six months, yet he was never heard to utter a word of impatience. He would often repeat passages of scripture and hymns applicable to his situation. A few hours before his death, his wife having recalled to his mind these lines, which he had often repeated during his sickness,

"Jesus can make a dying bed
Feel soft as downy pillows are."

he said with earnestness; well *it is so, it is so.* The Christian fortitude and resignation, manifested by him during his illness, was but the perfecting, of those Christian Graces which were the ruling principles of his life. Religion was not with him mere theory but practical truth. It was his constant aim to make his life conform to the precepts of the Gospel. Truly of such may it be said, 'they rest from their labors and their works do follow them.'

'In our obituary list yesterday, we mentioned the death of Enos Reynolds Esq. of Boxford.—Something more than the bare announcement of his decease is due to the memory of that venerable man. He was one of that band of heroes, who achieved our National Independence, having entered the Revolutionary Army at the Battle of Bunker Hill and continued in it until near the close of the War. The patriotic ardor which brought him thus early into the service of his country never abated until he drew his last breath. Many of our readers will remember his manly form and intelligent countenance as he sat in the Whig State Convention in Faneuil Hall in September 1842, as its first Vice President. For years he has been infirm in consequence of several paralytic attacks; yet he never allowed storms, severity of weather or any other cause, to prevent him from depositing the entire Whig Ticket in the ballot box at each successive election, though he resided some miles from the place of voting. He was emphatically a good man and a practical Christian. Even the spirit of detraction never dared to utter an insinuation against his integrity of character or purity of purpose. His decease has left a melancholy void in the family of which he was the head, and the object of love and veneration; in the town of which he was a valued and useful citizen; in the neighborhood, which he enlivened by his hospitality, and instructed by his wisdom and historic lore; and in the church of which he was an exemplary member.'

☞ In the list of Congregational ministers, now living and in the ministry, who were settled in 1822, published in our last paper, the name of Rev. Thomas Gray, D. D., of Roxbury was omitted, as was also the mark indicating that a Colleague is associated with Rev. Dr. Lowell, of this city.

Little's Living Age received to No. 68.

☞ Several valuable communications necessarily deferred.

☞ Articles intended for our paper must be sent in by Wednesday morning.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers of the Sunday School in the Independent Congregational Society, Waltham, (Rev Samuel Ripley's,) to constitute their late Superintendent, Mr Nathan Clark, a Life Member of the Society. aug30

☞ FIRST CHURCH IN SOMERVILLE. The Services connected with the Dedication of the First Church in Somerville will take place on Wednesday, September 3d, at 3 o'clock, P. M.

The Clergy and laity are respectfully invited to attend on the occasion.

MARRIAGES.

In this city, 24th inst, Mr Washington Hurd, of Orleans, to Miss Elizabeth F. Crosby of Brewster.

26th inst, at the Warren street Chapel, by Rev Mr Skinner, Mr Francis S. Childs to Miss Sarah A. C. Dam.

By Rev Mr Edson, Mr Justus D. Watson, of Somersworth, N. H., to Miss Rosina, eldest daughter of Benjamin F. Callender of Cambridgeport.

On Friday morning, in Trinity Church, by Rev Mr Parker, Samuel Ashburton, Esq. of Boston, to Miss Annie Mead, daughter of Hon Gideon Barstow of Salem.

In Gloucester, Mr Hiram Rich to Miss Hannah P. Greenleaf.

In Cambridgeport, 24th inst, by Rev Mr Paige, Mr Leonard Emerson to Miss Emily Howard.

In Bridgewater, 24th inst, by Rev Mr Bradford, Mr Benjamin W. Bates to Miss Diantha B. Bourne.

In North Providence, R. I., 14th inst, Lorenzo Marrett, Esq. of East Cambridge, Mass, to Miss Eliza A. Wisner of N. P.

In New York, 21st inst, Mr Foster W. Smith to Miss Catherine M. Ballou, both of Newburyport; Mr Thomas Tennent of Philadelphia, to Miss Emila J. Smith of Newburyport, Mass.

DEATHS.

In this city, 17th inst, Mr James H. Howe, 42.

21st inst, Mr John C. Brandenburg, 77.

Mrs Ann Manning, 80; Mr Elijah S. Kimball of Salem, 23.

On Tuesday afternoon, Mr John Hardy, formerly of New York, 34.

In Cambridgeport, 25th inst, Loring G., son of Mark Bills, 2 yrs 3 mos.

In Hingham, 25th inst, Mrs Deborah Revere Lincoln, wife of Alexander Lincoln.

In Beverly, 23d inst, Mrs Lydia Appleton, 100 yrs 8 mos 5 days—a sister of the late Hon. Nathan Dane.

In Roxbury, 21st inst, Sarah Lydia, 14 months, youngest daughter of the late Josiah Clark.

24th inst, Mrs Mary, wife of Joseph Adams, Esq., of R., 87.

In Weymouth, 17th inst, Miss Mary Sanborn, only daughter of Dr Noah Fifield, 21.

In Edgartown, 18th inst, Mrs Mercy, widow of Jonathan Worth, 68.

In Groton, 13th inst, Mrs Sally, wife of Calvin Childs, 44.

In Newburyport, 23d inst, Mary Wilder, only daughter of Hon Stephen W. Marston, 20.

In Danvers, Hepzibah, widow of the late Mr Ralph Crane, 86.

In Newbury, Miss Hannah Goodwin, 40.

In Worcester, 26th inst, Ellen Maria, youngest child of Tobias and Ellenor Boland, 18 mos.

At Saratoga Springs, 13th inst, Mrs Sarah, wife of Hon P. L. Cushman of Bernardston, Mass, 63.

☞ Whole number of deaths in Boston, for the week ending Aug 22, 53. Males, 30; Females, 23; Stillborn, 3.

Under 5 years, 35; between 5 and 20 years, 4; between 20 and 60 years, 12; over 60 years, 2.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXI, for September, 1845.

—CONTENTS—

Art. I. Strauss's Life of Jesus—The Mythic Theory.
II. Morison's Life of Smith.
III. Rose's Translation of Neander.
IV. Poetical Contributions.
V. Blanco White—Rationalism.
VI. Schaf on Protestantism.
VII. Poets and Poetry of Europe.
VIII. The Moral Character of Christ.
IX. Memoir of Bishop Griswold.
X. Harvard College—Sectarianism.
XI. Notices of Recent Publications.
XII. Intelligence.

The Examiner and Miscellany is published once in two months in numbers of one hundred and fifty-four pages each.

A new volume commenced with the last number.—Copies furnished for examination by the publisher.

WILLIAM CROSBY,
aug30 118 Washington st.

COLLEGE TEXT BOOKS. Wheeler's Herodotus; Manual of Classical Literature; Fiske's Greek Exercises; Folsom's Livy; Sophocle's Greek Grammar; Xenophon's Accabasis; Beck's Latin Syntax; Taylor's Latin Exercises; Peirce's Geometry; Peirce's Algebra; Tytler's History Campbell's Philosophy of Rhetoric; Peirce's Trigonometry; Felton's Homer's Iliad; Peirces Curves; Kuhner's Greek Grammar; Merrick's Metres; Cicero de Officiis: Paley's Philosophy; Smyth's Lectures: Peirce's Sound: Olmstead's Astronomy: Cousin's Pachycology: Clouds of Aristophanes: Prometheus of Aeschylus: Whately's Rhetoric: Gorgias of Plato, &c. &c.

The above published and for sale cheap by JAMES MUNROE & CO., 2 School st., up stairs. aug30

THE RELIGIOUS LIFE OF ENGLAND. A Retrospect of the Religious Life of England or the Church, Puritanism and Free Inquiry, by John James Taylor, 12mo, London, just published; Dr Dewey's Discourses, complete in 1 vol, royal 8vo, London; Wilson's Concessions of Trinitarians, 1v 8vo: Unitarianism Defended, by Rev James Martineau, Henry Giles, &c., 1 vol 8vo: Festus, a Poem, by Philip James Bailey, 1 vol 12mo.

Just received by CROSBY & NICHOLS, 118 Washington street. aug30

BURNAP'S MISCELLANIES. Miscellaneous Writings of George W. Burnap, Author of Lectures to Young Men; do. on the History of Christianity, collected and revised by the Author.

Published by CROSBY & NICHOLS, 118 Washington st aug30

DEWEY'S WORKS. The Works of Rev Orville Dewey, D. D., Pastor of the Church of the Messiah, New York; complete in one vol; London, 8vo, pp 887.

Received and for sale by JAMES MUNROE & CO., No. 2 School street. aug30

THE FAITH OF THE UNITARIAN CHRISTIAN—Explained, justified and distinguished—a discourse delivered at the dedication of the Unitarian Church, Montreal, by Rev E. S. Gannett.

Just received by S. G. SIMPKINS, 21 Tremont Row. aug30

NEW AND BEAUTIFUL SERIES OF JUVENILE BOOKS. *SAXTON & KELT*, announce to the public that they publish this day the first No. of a new and elegant series of Juvenile Books, written by Mrs E. Oakes Smith, entitled, 'Stories not for Good Children nor Bad Children, but for Real Children, and dedicated To the Mothers of our Country who are willing that nature should develope sweet work in her own sweet way without forcing its precious developments. Put up in 32mo form, 160 pages and fully illustrated for drawings, by G. W. O. Billings.

No. 1. The True Child, now ready, plain 31 cts, gilt 37½ cts.

No. 2. The Dandelion, will be ready soon, 31 and 37½c.

No 3. The Moss Cup, in press, 31 and 37½ cents.

S. & K. have also just published, Oracles of Shakspeare, with selections of Aphorisms from the same author, edited by Robert Hamilton, 1 vol 32mo, cloth, gilt, 37½ cts.

The May Flower, a new and splendid Annual for 1846, embellished with seven superb Engravings and bound in elegant embossed morocco.

Address the Publishers, SAXTON & KELT, 133 Washington st. aug30

FAMILY SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN intend commencing the Autumn Term of their School on Thursday, Aug 7th. Length of Term twelve weeks.

Miss MARY A. SPALDING will continue to be associated with them.

The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training, with healthful recreation and physical exercise. For the latter, the location affords various facilities, particularly seabathing, to which careful attention is given.

On the Sabbath, opportunity will be given to attend public worship with either of the religious societies.

TUITION.—Common English branches, $4,00; Higher English branches, 5,00; Languages, each, 1,50 additional; Drawing, Painting and Needlework, 1,50; 24 Music Lessons, and use of Piano-Forte, 7,00; Vocal Music and Calisthenics, without extra charge.

Board, including washing, and riding to attend public worship, $2,00 per week.

Information concerning location, &c., may be obtained of Dea. B. Spalding, No 37 Hanover street, Boston. Inquiry may also be made at Germantown, or by letter directed to the care of Dea. J. Sullivan, Quincy, Mass.

REFERENCES.—Rev William Hague, Rev N. Colver, Dea S. G. Shipley, Dr George Shattuck, Mrs J. B. Read, No 6 Howard street, Mr B. Wisner Bush, School street, Boston—Dr Jonathan Wild, Braintree, Rev Bradley Miner, Dorchester, Rev William Allen, Elisha Marsh, Esq, Quincy.

A few individuals, or a small family, can be accommodated with board, at the same place. aug 23

BOARDING SCHOOL AT CONCORD, MASS. The next term of the subscriber's School will commence on Monday, Sept. 1st, and continue fifteen weeks. The course of instruction embraces all the branches of a thorough English and Classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

The subscriber is permitted to refer to the following gentlemen:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren and Henry Loring, Esqs., Drs. A. Ball, John Homans and J. V. C. Smith, and the Rev F. D. Huntington.

aug23 tf CHARLES W. GOODNOW.

GATES' ACADEMY. The Fall Term will commence on Tuesday, Sept. 9th. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c. O. W. ALBEE.

aug23 3t

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Whitman, Lynn, Brooklyn, Quincy, Hanover, Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

aug23 tf

LYELL'S TRAVELS. Travels in North America, in the years 1841-2, with Geological Observations on the United States, Canada and Nova Scotia, by Charles Lyell, Esq., F. R. S., author of Principles of Geology. In one or two vols, cloth.

Received and for sale by JAMES MUNROE & CO., 2 School street, up stairs. aug23

NEW BOOKS. Downing's Fruit Trees of America: Flower, Fruit and Thorn Pieces, from the German of Jean Paul; Russell's Young Ladies Elocutionary Reader; Chalmer's History of the Revolution, 2 vols; Essays on Art, by Goethe; Housekeeper's Assistant; Memoirs of Oberlin, second edition; Essay on the Philosophical Character of Channing, by R. G. Hazard; Dowling's History of Romanism, 8vo; Sketches of

POETRY.

[For the Register.]

The following lines were suggested by hearing the anecdote, related in a Sermon to children, of the little blind boy who wrote upon the black board, in answer to the question, 'Why were you born blind?' 'Even so Father, for so it seemed good in thy sight.'

What matter though the light of day,
Be veiled in darkest night;
While clear and bright, within thy soul
Shines such a heavenly light?

The earth around is beautiful,
With flower and waving tree,
The sky with gems is glittering,
But what is that to thee?

The lavish beauties round thee strewn
No joys to thee impart;
But sweeter flowers than those of earth
Are springing in thy heart.

What though the outward things of sense
Thine eyes may never see;
While glows such quenchless light within,
Who would not envy thee?

May we when tempted to repine,
Because some treasured joy
Has been unto our grasp denied,
Turn to this sightless boy;—

And strive to root within *our* souls
That plant of heavenly birth,
Which round his darkened pathway sheds
A fragrance not of earth.

And deep upon our doubting hearts,
Inscribe it lines of light,
'Even so our Father! thus it seemeth,
Good within thy sight.' A. A. G. A.

OLD.

From 'A Chaunt of Life and other Poems, with sketches and essays, by the Rev. Ralph Hoyt.'

By the way-side on a mossy stone
Sat a hoary pilgrim sadly musing;
Oft I marked him sitting there alone;
All the landscape like a page perusing;
Poor, unknown,
By the way-side, on a mossy stone.

Buckled knee and shoe, and broad-rimmed hat,
Coat as ancient as the form 't was folding,
Silver buttons, queue, and crimpled cravat,
Oaken staff, his feeble hand upholding,
There he sat!
Buckled knee and shoe, and broad-rimmed hat.

Seemed it pitiful he should sit there,
No one sympathizing, no one heeding,
None to love him for his thin grey hair,
And the furrows all so mutely pleading,
Age, and care;
Seemed it pitiful he should sit there.

It was summer, and we went to school,
Dapper country lads and little maidens,
Taught the motto of the 'Dunce's Stool'
Its grave import still my fancy ladens,
'Here's a Fool.'
It was summer and we went to school.

When the stranger seemed to mark our play,
(Some of us were joyous, some sad-hearted,
I remember well,—too well,—that day!)
Oftentimes the tears unbidden started,—
Would not stay!
When the stranger seemed to mark our play.

One sweet spirit broke the silent spell—
Ah! to me her name was always heaven!
She besought him all his grief to tell,—
(I was then thirteen, and she eleven,)
Isabel!
One sweet spirit broke the silent spell.

Angel, said he sadly, I am old;
Earthly hope no longer hath a morrow,
Yet while I sit here thou shalt soon be told,
Then his eye betrayed a pearl of sorrow,—
Down it rolled:
Angel, said he sadly, I am old!

I have tottered here to look once more
On the pleasant scene where I delighted
In the careless happy days of yore,
Ere the garden of my heart was blighted—
To the core!
I have tottered here to look once more!

All the picture now to me how dear!
E'en this grey old rock where I am seated,
Is a jewel worth a journey here;
Ah, that such a scene must be completed
With a tear!
All the picture now to me how dear!

Old stone School-house!—it is still the same!
There's the very step so oft I mounted;
There's the window creaking in its frame,
And the notches that I cut and counted
For the game;
Old stone School-house!—it is still the same!

In the cottage, yonder, I was born;
Long my happy home—that humble dwelling;
There the fields of clover, wheat, and corn,
There the spring, with limpid nectar swelling:
Ah, forlorn!—
In the cottage, yonder, I was born.

Those two gate-way sycamores you see,
Then were planted, just so far asunder
That long well-pole from the path to free,
And the wagon to pass safely under;
Ninety-three!
Those two gate-way sycamores you see!

There's the orchard where we used to climb
When my mates and I were boys together,
Thinking nothing of the flight of time,
Fearing nought but work and rainy weather;
Past its prime!
There's the orchard where we used to climb!

There, the rude, three-cornered chestnut rails,
Round the pasture where the flocks were grazing,
Where so sly, I used to watch for quails
In the crops of buckwheat we were raising,—
Traps and trails,—
There, the rude, three-cornered chesnut rails.

There 's the mill that ground our yellow grain;
Pond and river still serenely flowing;
Cot, there nestling in the shady lane,
Where the lily of my heart was blowing,—
Mary Jane!
There 's the mill that ground our yellow grain!

There 's the gate on which I used to swing,
Brook and bridge, and barn, and old red stable;
But alas! the morn shall no more bring
That dear group around my father's table;
Taken wing!
There's the gate on which I used to swing!

I am fleeing!—all I loved are fled;
Yon green meadow was our place for playing;
That old tree can tell of sweet things said,
When around it Jane and I were straying;
She is dead!
I am fleeing!—all I loved are fled!

Yon white spire—a pencil on the sky,
Tracing silently life's changeful story,
So familiar to my dim old eye,
Points me to seven that are now in glory
There on high!
Yon white spire—a pencil on the sky.

Oft the aisle of that old church we trod,
Guided thither by an angel mother;
Now she sleeps beneath its sacred sod,—
Sire and sisters, and my little brother—
Gone to God!
Oft the aisle of that old church we trod!

There I heard of Wisdom's pleasant ways,
Bless the holy lesson!—but, ah, never
Shall I hear again those songs of praise—
Those sweet voices,—silent now forever!
Peaceful days!
There I heard of Wisdom's pleasant ways.

There my Mary blest me with her hand,
When our soul drank in the nuptial blessing,
Ere she hastened to the spirit-land;
Yonder turf her gentle bosom pressing:
Broken band!
There my Mary blest me with her hand.

I have come to see that grave once more,
And the sacred place where we delighted,
Where we worshipped in the days of yore,
Ere the garden of my heart was blighted
To the core!
I have come to see that grave once more.

Angel, said he sadly, I am old!
Earthly hope no longer hath a morrow;
Now why I sit here thou hast been told;
In his eye another pearl of sorrow,—
Down it rolled!
Angel, said he sadly, I am old!

By the way-side, on a mossy stone,
Sat the hoary pilgrim, sadly musing;
Still I marked him sitting there alone,
All the landscape, like a page perusing;
Poor, unknown,
By the way-side, on a mossy stone!

MISCELLANEOUS.

THRIFT, OR NOTHING IS USELESS.

FROM THE GERMAN OF ZSCHOKKE.

John Schmid was an old soldier with a wooden leg; he was so poor, that for some years he was obliged to solicit alms from door to door in the villages near to that in which he lived, which was situated on the lake of Constance. Now, however, old John Schmid sits at ease in his arm chair; he is in independent circumstances; yet few people guess how he came by his wealth. One affirms that he discovered a secret treasure; others have gone so far as to hint that he made a compact with the Evil One. When such hints are dropped in my presence, I fail not to reprove the speakers. I know better the means by which the old soldier got rich, and I will tell you how it was.

John Schmid had three sons, whom he had brought up well in spite of his poverty; for he not only furnished them with good advice but with a good example, and suffered many privations that he might send them to school. One morning in spring, as the old man was dividing amongst them the bread which was to break their fasts, he said, "My children you are now old enough to gain your own livelihood; but you must not beg while there are other means of obtaining it—that would be taking bread out of the mouths of those who want it more than you. Pierre," he continued, turning to the eldest, "you are fourteen years old, and have sharp eyes—use them to seek employment. You, Gabriel, though a year younger, have strong arms—set them to work. You, George, though only eleven years, have stout legs—profit by them."

"But what," exclaimed the three boys at once, "would you have us to do!"

John Schmid answered, "I know that you have neither land to cultivate, wood to fell, nor flocks to tend; but there are many things thrown away as useless, but which with a little industry may be collected and made profitable. By and by I will show you how. Do not spend the money which you will earn in obedience to your wants, but economize it for the necessities of the future, be it ever so little. Could you save only a batz a day, each would amass at the end of the year, twenty-four florins!"

Upon this John Schmid set about showing his sons how they might earn their bread. He desired them to go in different directions to collect the following articles: first, bones, the largest of which they could sell to the turners, who made them into various useful and ornamental articles, while the smaller were required by farmers for manure. Secondly, pieces of broken glass, to be disposed of to the glass workers for re-casting. As it was spring, he charged them to get together all the rose-leaves and elder blossoms which fell in their way, and for which apothecaries give good prices. He also reminded his sons that by a little inquiry the chemists would point out what other plants and roots they required. Upholsterers would purchase cows' hair, saddlers, coach makers, and chair makers, horse hair. Besides these articles, he mentioned rags for paper makers, bristles for brush manufacturers, quills, pins, hedgewood, birdweed, and several other things which might be turned into money with no other trouble than that of seeking out and collecting them.

The sons did as they were desired, under the guidance of their father. During the spring and summer they collected and sold with such success, that their profits daily augmented.

When autumn came, they sought things of a different kind. Wherever they could obtain permission they gathered wild fruits, some of which could be made into vinegar and other useful articles. From the woods they obtained quantities of acorns and the seeds of other species of trees, for which they obtained a good price sometimes from foresters, at others from grain dealers. They also got together heaps of horse chesnuts, and took them to the mill to be ground. The miller thought they were going to eat this bitter flour, and made himself merry at the expense of their curious taste; but John Schmid's sons let him laugh, and took their horse-chesnut flour to the bookbinders, cardboard-makers, and others who make use of paste, the glutinousness of which it increases. Immediately after a warm shower, the young Schmids sought for mushrooms which they disposed of to the epicures of the neighborhood.

Having saved a quantity of birch twigs, rushes, and osiers, the old man and his sons occupied the winter months in making brooms, chair bottoms, and baskets, so that their cottage appeared both like a ware-house and a workshop. In this way the spring returned, and old John Schmid thought it advisable to see what had been gained during the year. On opening the box in which the cash had been deposited, he found that each of his three sons had contributed more than a batz a day of savings, for the money box contained 194 florins and 23 kreutzers. At the sight of the hoard the sons were delighted, for they had never before seen so large a sum at once. John Schmid immediately carried the money to a wholesale tradesman in a large town, and deposited it with him at interest.

John Schmid, now no longer a beggar, employed himself solely in helping his sons to sell off the merchandize they collected. This went on four years, at the end of which the family had amassed 614 florins! As however, their riches increased, the young men grew independent in their manners, and disputed amongst themselves; one accusing the other of not working hard enough, of selling too cheaply, or of extravagence in treating himself to a cup of wine rather too often. Poor old Schmid!—do all he could, he was unable on some occasions to settle these discussions.

Nothing seemed likely to cure the evil but separation; and addressing his sons, he said, "Take each of you one hundred florins, and seek your fortunes in the world; industry and economy always prosper. The rest of the capital shall remain in the hands of the banker, in case that any unforseen misfortune should fall on any of us so as to need it. But while it remains untouched, the interest will be added to the principal." To this the young men agreed: and taking each his apportioned sum, bade adieu to their father. They took their departure, each in a different direction. Pierre went eastward, Gabriel westward, and George towards the south. John Schmid grieved to part with his children; but he knew it was for their good, and bore his regrets in silence.

Years rolled on. John Schmid grew old and weak, but he would not touch a kreutzer of his children's capital. At length he fell ill, and some of his neighbors, pitying his lonely state, sent him relief; others declared that they had poor enough of their own to support, and though he had lived in their village for twenty-one years, threatened to send him away as a stranger. Upon this old John wrote to the merchant who held the money, saying, "Send me 300 florins of the capital I deposited in your hands; for I am aged and weak, and for fourteen years I have not heard of my children. Doubtless they are dead. It will not be long ere I follow them to the grave."

The honest merchant promptly replied to the old man's demand. "I return you," he wrote, "the sum you ask. The balance remaining is perhaps greater than you imagine. It has increased, little by little, to more than 1000 florins."

When the money arrived, the peasants stared with wonder, and declared that John Schmid must be a conjuror. But the old man himself, in spite of his riches, was unhappy. He wished to join his sons, whom he thought to be no more. He would often exclaim, "I shall die in solitude, no son is left to close my eyes." However, he recovered from his illness, and it was destined that he should not die alone.

One Sunday evening he was seated with other peasants under a linden tree, when a servant on horseback rode up, and inquired if any one could direct him to the cottage of John Schmid! The villagers, full of astonishment, replied, "You need not see him in his house, for he is here." As they stared and whispered inquiries to one another as to what was to come next, two handsome carriages entered the village, and stopped before old Schmid's door. Three well-dressed gentlemen and two ladies descended from the coaches, and as old John made his appearance, threw themselves successively into his arms. "My dear father, said the eldest, "can it be possible that you have forgotten us? I am Pierre. I have become a wholesale grocer at Vassovie, in Poland, and this lady is my wife." Then the second spoke: I am your son Gabriel, and also bring you a daughter-in-law. I, too, reside at Vassovie, and deal in corn."

Presently the third son came forward. "I, he said, "am George. I have recently returned from India, where I made a fortune by commerce. Seeing, by the Gazettes that my brothers were in Poland, I joined them, and we all agreed to travel hither to seek you and to make you happy for the rest of your life." Poor John Schmid was quite overcome and shed tears. He invoked blessings on his children. "To you," exclaimed one of them, "we owe all our good fortune. Had you not taught us that nothing, be it ever so despised, is useless—had you not made us industrious, persevering, and economical, we should still have been mendicants."

The rest of John Schmid's life was spent in happiness, for one or other of his sons always remained with him. The money, which had accumulated during their long absence, was drawn from the merchant in whose hands it had so much increased, and employed in building a school for the gratuitous education of poor children."

To those, who like me, were aware of the means by which the Schmids grew rich, their rise in the world is known to be the certain result of integrity, industry and perseverance in turning to account things generally considered useless. Spite, however, of all I can urge, one or two of the more prejudiced villagers shrug their shoulders when John Schmid's name is mentioned, and insinuate that he must have made a compact with a certain nameless person.

THRILLING SKETCH.

An extraordinary incident that occurred in the family of the authoress, when the yellow fever prevailed like a plague in Boston, will powerfully interest the reader.

A ROMANCE OF REAL LIFE.

One of my father's brothers, residing in Boston at that time became a victim to the pestilence. When the first symptoms appeared, his wife sent the children into the country, and herself remained to attend upon him. Her friends warned her against such rashness. They told her it would be death to her, and no benefit to him; for he would soon be too ill to know who attended upon him. These arguments made no impression on her affectionate heart. She felt that it would be a loug-life satisfaction to *her* to know who attended upon him, if *he* did not. She accordingly staid and watched him with unremitting care. This, however, did not avail to save him. He grew worse and worse, and finally died. Those who went round with the death-carts had visited the chamber; and seen that the end was near. They now came to take the body. His wife refused to let it go. She told me that she never knew how to account for it, but though he was perfectly cold and rigid, and to every appearance quite dead, there was a powerful impression on her mind that life was not extinct. The men were overborne by the strength of her conviction; though their own reason was opposed to it.

The half-hour again came round, and again was heard the solemn words, "Bring out your dead."—The wife again resisted their importunities; but this time the men were more resolute. They said the duty assigned to them was a painful one; but the health of the city required punctual obedience to the orders they received; if they ever expected the pestilence to abate, it must be by a prompt removal of the dead, and immediate fumigation of the infected apartments.

She pleaded and pleaded, and even knelt to them in an agony of tears, continually saying, "I am sure he is not dead." The men represented the utter absurdity of such an idea; but finally, overcome by her tears, again departed. With trembling haste she renewed her efforts to restore him. She raised his head, rolled his limbs in hot flannel, and placed hot onions on his feet. The dreaded half-hour again came round, and found him as cold and rigid as ever. She renewed her entreaties so desperately, that the messengers began to think a little gentle force would be necessary. They accordingly attempted to remove the body against her will; but she threw herself upon it, and clung to it with such frantic strength, that they could not easily loosen her grasp. Impressed by the remarkable energy of her will, they relaxed their efforts. To all their remonstrances she answered, "If you bury him, you shall bury me with him." At last, by dint of reasoning on the necessity of the case, they obtained from her a promise, that, if he showed no signs of life before they again came round, she would make no further opposition to the removal.

Having gained this respite, she hung the watch up on the bed-post, and renewed her efforts with redoubled zeal. She placed kegs of hot water about him, forced brandy between his teeth, breathed into his nostrils, and held hartshorn to his nose; but still the body lay motionless and cold. She looked anxiously at the watch; in five minutes the promised half-hour would expire, and those dreadful voices would be heard, passing through the street. Hopelessness came over her; she dropped the head she had been sustaining; her hand trembled violently; and the hartshorn she had been holding was spilled on the pallid face. Accidentally, the position of the head had become slightly tipped backward, and the powerful liquid flowed into his nostrils. Instantly there was a short, quick gasp—a struggle—his eyes opened; and when the death men came again, they found him sitting up in the bed. He is still alive, and has enjoyed unusually good health.

[Mrs. Child's Letters from New York.

A GOOD WIFE.

Sir James Mackintosh thus beautifully describes, in a letter to a friend, the character of his deceased wife. It contains one of the most interesting exhibitions of female excellence, we have ever met with. If there were more such wives there would be less of domestic sorrow.

"Allow me in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth. I found an intelligent companion, and a tender friend, a prudent monitress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman, who, by the tender management of my weakness, gradually corrected the most pernicious of them. She became prudent from affection; and tho' of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she urged my indolence to all the exertions that have been useful or creditable to me, and she was perpetually at hand to admonish my heedlessness and improvidence. To her I owe whatever I am; to her whatever I shall be. In her solicitude for my interest, she never for a moment forgot my feelings or my character.

Even in her occasional resentment, for which I but too often gave her cause, (would to God I could recall those moments,) she had no sullenness or acrimony. Her feelings were warm and impetuous, but she was placable, tender and constant.—Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast to each other—when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor—I lost her, alas! (the choice of my youth and the partner of my misfortunes,) at a moment when I had a prospect of her sharing my better days.

The greatest philosophy which I have learnt only teaches me that virtue and friendship are the greatest of human blessings, and that their loss is irreparable. It aggravates my calamity, instead of consoling me under it. My wounded heart seeks another consolation. Governed by these feelings, which have in every age and region of the world actuated the human mind, I seek relief, and I find it in the soothing hope and consolatory opinion, that a benevolent wisdom inflicts the chastisement, as well as bestows the enjoyment of human life; that superintending goodness will one day enlighten the darkness which surrounds our nature and hangs over our prospects; that this dreary and wretched life is not the whole of man, that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like the beasts that perish, that there is a dwelling place prepared for the spirits of the just, and that the ways of God will yet be vindicated to man. The sentiments of religion, which were implanted in my mind in early youth, and which were revived by the awful scenes which I have seen passing before my eyes in the world, are, I trust, deeply rooted in my heart by this great calamity.

AN AMERICAN HOME.

The following description of an American Home is from a Sermon preached by Rev Albert Barnes, of Philadelphia, on the last Sabbath of the year. After speaking of the peace, liberty, and universal prosperity around us as a nation, he remarked, that it was an abundant source of thankfulness that we were permitted to pursue our own plans of business, to cultivate the virtues, and cherish the affections amidst that sanctuary of happiness—*an American Home.*—In this beautiful connection, he spoke eloquently as follows:

"An American Home—what an idea is conveyed by that word! The ancient Greek and Roman and Hebrew, knew not the term. It is a stranger to the modern Gallic people, and is found in few of the languages of the world.—The Greek and Roman talked of a *house* and a *household;* and, doubtless, there were attractive ideas in the word to them. Around the oriental phrase, "the shepherd's tent," there is thrown some charm of romance—more in the idea than in the reality—though there are, to an oriental, pleasurable associations connected with it. So in our boyhood, also, we were charmed with the description of the happiness of the dwellings in Arcadia—more in the dreams of poetry than there ever was in the reality.—The word we have obtained from our old Saxon tongue, and we have invested it with ideas such as could have been gathered around such a word among no people except those of Saxon origin. Transport the word to the heart of Africa, or to China, or to Persia, or to Turkey, or to Russia, and it loses its meaning. You cannot clothe it there with what is attractive in it here.

How many tender and beautiful conceptions enter here into the meaning of the word—*home!* It is not merely the place of our birth; nor the place where our father and mother—our brothers and sisters live; it is not merely the place where we have been trained and where we sported in boyhood; it is not that our house is more beautiful or splendid than can be found in other lands; it is not that we are clothed in fine linen and fare sumptuously every day—but it is that there clusters around an *American home,* what is rarely, if ever to be found in any other habitation of man. All homes in our land, are not, indeed, precisely the same—but there is a *beau ideal* which easily conveys the conception, and which will find its original in thousands of the abodes in this Republic, and not often, in the older portions of the world—rarely except in our own native land. *It is the abode of Liberty.* The father is allowed to pursue his own plan, for the good of his family, and, with his sons, to labor in what profession he choose, and to enjoy the avails of his own labor. The results of his toil are not liable to be torn away by rapacious officers of Government; nor is he subject to the will of another as to the amount of labor which he shall perform, or the kind of employment which he shall pursue. He may live where he pleases—he may purchase a field as his own—he may plant, or sow, or build, where and what he chooses—and there undisturbed he may lie down and die. *It is the abode of neatness, thrift, and competence.* It is not the wretched hut of the Greenlander or the Caffrarian, or the underground abode of the Kamschatkan, or the stye of the Hottentot. *It is the abode of intelligence.* We associate with the word instinctively the idea that they who reside there can read; that they have the Bible; that they are not strangers to other books and other modes of transmitting thought. They are acquainted with the constitution of their country; they know their rights as citizens, they know the value of a vote; they know where to find redress if they are wronged—they feel sure that if they are wronged they will have redress. It is the abode of contentment and peace. The bond that unites all, is love and mutual respect. A father and mother are respected, obeyed, and loved. They have intelligence and virtue which constitute a claim to respect, and they have laid the foundation for this in the careful training of their children. It is the abode of kindness. There is kindness to each other and to all who have a claim to compassion. The poor neighbor has a share in the sympathy existing there, and is sure that he shall not be sent empty away. It is the abode of safety. On my own father's house, which has stood now for nearly half a century, there has never been a lock, or a bolt; nor, when left alone, as it has often been, has it ever been in any way secured against robbers—and yet it has never been entered for an evil purpose. If, to these things, as they might be expanded and illustrated, you were to add the idea of *religion*—of the blessings of the gospel in the purest form known since apostolic times, producing kindness, contentment and peace—sustaining the soul in adversity, and in prosperity leading the heart up to God with gratitude; inclining his daily worship in the habitation, and the ordering of all the plans of life in accordance with the principles of religion, you would have completed the image of an American Home.

Such is the home that is loved—that we revert to with pleasure, when far away, and when we are tossed on the billows of life; and that we love to revisit again after we have been absent many years. And, it may be added, it is in such a home, and in the strong attachment which is formed for it, that the stability of our institutions lies. You have an indissoluble hold on the virtue and good conduct of your sons, as long as home is what it should be, and as long as it shall seem to them when there or when abroad, to be the most pleasant spot on the earth. Our strength as a people is there; our hope is there: the foundations of the republic rest there. We have no arithmetic to express the value of this silent influence for a year, or even for a day. Who can tell how much the dews that fall around our dwellings at night are worth! Some time since an ingenious utilitarian attempted to estimate the value in this country to the national wealth of a single day's sunshine; but our arithmetic is not well adapted to such things. There are influences collateral, unobserved, or remote, in the dew-drop, and the sun-beam, and the training in a virtuous home, which you cannot bring within the compass of your calculations."

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling of subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'

L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
je7 tf 118 Washington st.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

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PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to the business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

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